THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Foreign Correspondence.

INTERIOR DISCOVERIES IN SOUTH AFRICA.

Great interest has been excited in England, by the discovery recently made in South Africa, by Mr. Livingston, a missionary of the London Missionary Society, in company with two English gentlemen, Messrs. Murray and Oswell, who went out to Africa on purpose to join Mr. L. in the proposed exploration. It is gratifying to the friends of Missions to see this fresh illustration of the benefits which aggressive Christianity is conferring upon the great temporal interests of mankind—freedom, commerce, science. The London *Missionary Magazine*, for March, has a letter from Mr. Livingston, giving a full account of his discovery. From the introductory note, we rather the facts that the journey of the late Rev. John Campbell, in 1820, reaching to the town of Lattakoo, opened the way for several missionary enterprises among the native tribes beyond the bounds of the colony of the Cape of Good Hope. Among others is a French Protestant mission of considerable interest. The beloved and energetic Robert Moffat planted a station at Lattakoo, now called Kuruman. Since his return from England, in 1843, several missionaries have penetrated to stations much beyond; and Mr. Livingston, who is a son-in-law of Moffat, planted a station at Kolobeng, more than 200 miles N.E. by N. of Kuruman, lat. 25 deg. S., lon. 26 deg. E. On being joined by Messrs. M. & O., he left his residence at Kolobeng, on the first of June last; traveled about 300 miles, and, on the 4th of July last, struck the beautiful river Zonga, in lat. 21 deg. 30 m., lon. 26 deg. 45 m. The river runs in a northeasterly direction. They then followed up the river, a winding northwesterly course, about 200 miles more, till they came, the beginning of August, to the lake Ngami, so long an object of desire to travelers, between 20 and 21 deg. S. lat. and 23 and 24 deg. E. lon. Large rivers run into that lake from the North. Mr. L. supposes that the river Zonga has its outlet to the Mozambique channel through the river Zambezi, in about 18 deg. S. lat. Mr. L. reached his home at Kolobeng, in health and safety, on the 10th of October. In his letter to the London *Missionary Secretary*, which was written on the banks of the Zonga, Sept. 3d, he expresses the strongest enthusiasm of the missionary to be the first to carry the blessings of the Gospel to these new-found tribes of the earth. He says:

"The fact that the Zonga is connected with large rivers coming from the North awakens emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants, might, if uttered, call forth the charge of enthusiasm—a charge, by the way, I wish I deserved, for nothing good or great, either in law, religion or physical science, has ever been accomplished without it: however, I do not mean the romantic flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the Gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward."

We are indebted to Rev. Charles Livingston, of Lakeville, Livingston county, N.Y., a brother of the adventurous explorer, for permission to copy a private letter concerning the tour, which will be read with much interest.

LETTER FROM SOUTH AFRICA.

MESSRS. EDITORS:—You may if you please publish the following letter. It is from David Livingston, one of the London Miss. Soc. missionaries. He is a son-in-law of the missionary Moffat—has been laboring nearly ten years in South Africa. It reached me last week.

CHARLES LIVINGSTON.

Lakeville, Livingston Co., N.Y., March 4, 1850.

BANKS OF RIVER ZONGA, S. AFRICA, *August 10th*, 1849.

MY DEAR BRO. C.:—The great question you will be disposed to ask, when you see my hand again, will probably be, "Has he reached that lake?" Yes, by the blessing of God, I reached it in safety, and am now in my return on the banks of river Zonga, which seems—although it does not—to run out of the lake toward the N.E. (He sent a map with the letter.) We struck this beautiful stream on the 4th of July; and when I first tasted its pure waters, I remembered the day of your adopted country's "Declaration," and wished that as you, as a good citizen, were no doubt commemorating that great event, it might yet be granted to me to celebrate with some of the benighted inhabitants of these regions the day of freedom from the bondage of him who has here for ages reigned with undisputed sway. I have been accompanied by two gentlemen who came from England for the express purpose. Both have shown very great kindness. As a party of Griquas made many and persevering efforts to cross the intervening desert last year and failed, without the knowledge of the language and people, which my life among them has imparted, no European would have succeeded. You must not think lightly of the difficulties we had to encounter. The Griquas above mentioned had fifteen wagons, and as they expected to get them all filled with ivory, and as this commodity sells at about four shillings sterling per pound, being inured to the climate, the love of gain made them struggle bravely. But the want of water compelled them to desist: our oxen were twice nearly three days without water.

The chief of the Bamanguato, being opposed to our going past him to the region beyond, sent people to drive off all the Bushmen and Bakalihari located near our course, in order that no information might be gained of water from that source. These people have "sucking" places in the desert. They insert a reed into the sand, around the end of which is tied a bunch of grass to act as a sort of filter. The sand is thrown into the hole again, so that only the free end of the reed is seen. The water is drawn up into the the mouth, and thence into their water vessels, which are only ostrich egg-shells. By making wells in those "sucking" places, we obtained good supplies of water three times. But the people having been driven off, we had no opportunity of addressing them about the water of Life. I shall not attempt a sketch of the journey. A few of the more remarkable incidents will interest you more than an account of inyokings and outyokings, no water, heavy sand, &c.

The desert itself is an interesting subject. It is not, as one might imagine, a vast plain without grass or trees: there is abundance of both. Nor is it uninhabited: it is peopled by both man and beast. Water, however, is extremely scarce; and humanity in consequence appears in its most abject form. Let me call your attention to the poor Bakalihari and Bushmen of the desert.

With thin legs and arms, large protruding abdomens, and countenances showing evidences of the hard life they lead, there is nothing inviting in their appearance. They are continually exposed to exactions by the adjacent Bechuanas, who make occasional trips for the purpose of collecting skins from them. They are too often at variance among themselves. We caught one poor old woman engaged in setting traps for small animals. She led us to water, and would gladly have gone away back seven or eight miles in the dark, had we not constrained her by presents to remain over night.

Many of the Bushmen have taken up their residence on the banks of the river Zonga; and as it abounds with fish, game, and edible roots, they are much better looking than those in the plains.

I was much pleased by observing one of the kind provisions of Providence in the desert. A slender plant, about four inches in hight and about the thickness of a crow-quill, leads down to a root like a large turnip, and that is composed of soft cellular substance, full of pure cold water. It is usually more than a foot under the soil, and has winged seeds; but how it manages to insinuate itself so deep, and when there, make elbow-room for itself and displace ground so much harder than itself, I leave others to decide. There are several of the same sort, designed to furnish fluid to the thirsty inhabitants. Another, however, penetrates still deeper, has a large root possessing more solidity, and yields a nut above ground which the Africans are very fond of.

Several of the wild animals are independent of these remarkable plants; for by the universal testimony of the natives, they go many months together without ever tasting water. The Eiland, for instance, an animal as large or larger than the largest ox you ever saw, and very much like one, except the horns, becomes exceedingly fat without tasting that liquid. The gentlemen of the party having horses, killed several. The fat bulls having no speed, it is an easy feat to gallop alongside a herd and single out the best. The meat is decidely superior to beef, and our pantry was well supplied therewith during the desert portion of the journey. I wonder some of our rich men do not take the trouble to introduce it into England or America. But it is scarcely known: I never saw a good likeness of it. It is found in the desert in large herds: I have seen about five hundred at once. The Gemsbuck and several other antelopes have the same power of abstinence, and yet when their stomachs are opened the contents are quite moist. I think the native testimony deserving of credit, for they can in this case have no motive in asserting what is untrue.

When we reached the Zonga, we thought our object gained; but though we had traveled 300 miles, we had to travel nearly three hundred more before we saw the broad blue water. But our course now lay along what we all think a glorious river. The water, clear as crystal and quite soft, seems to be melted snow, for this is not the rainy season; yet the river is rapidly filling, and from being comparatively low and stagnant, has assumed an appearance of fullness, flowing at the rate of three miles an hour.

Unlike most rivers, the higher we ascended it became deeper and wider. Our course was about N.N.W. for about one hundred miles. Leaving all the wagons except one, we proceeded about one hundred and eighty miles to the westward, and having reached the town of Bataana, we rode six miles further to look at the broad part of the lake; our latitude 20 deg. 20 m. S., probable longitude 24 deg. We could not form a very clear idea of the extent of the lake. A native informed us that they can reach the narrow portion at the north-west in three days; that a large river enters it at that point; and by the statement of an intelligent Mokoba, I understood that the Zonga is supplied by a large river from the North, called Tamunakle, and this river is connected with several others, running N.N.E., all of large size. The air around the lake was remarkably keen, and increased our appetites amazingly. It seemed to me a great deal cooler than at Kolobeng (his station, about two hundred miles north of Kuruman or Lattakoo). Water boiled at 207½, which would show an altitude above the level of the sea of little more than 2000 feet. The periodical rising of the river is reported to be effected by a chief, in a country to the North called Mazzekwa, killing a man and throwing him into the water. The country beyond is reported to be hilly and densely inhabited. The rise of the water is looked for as of great value to the people, for with the rising waters come great shoals of excellent fish. These are caught by means of nets made of a weed, which is very common in all our rivers and is of great strength.

The people who live on the lake and adjacent rivers, are called Makoba or Bayeiye, a totally different people from the Bechuanas. They show but little skill in the art of canoe-making, generally following the shape of the tree fixed on, although that may have had some resemblance to to the shape of the letter S. They reported that their countrymen, situated on the large rivers to the North, make much larger and finer ones. There was a manly frankness about these inland sailors which won my esteem immediately. As the wagon pursued its course along the banks, I frequently followed its windings in one of these primitive crafts. I collected about three hundred words of their language, and of these not more than twenty-one had any appearance of being derived from the same roots as the Sitchuana. The numerals bore most resemblance to that tongue. Many of them speak Sitchuana fluently: Oreija is the name for the Deity in their language. They possess a fragment of tradition of the flood, and have a great variety of charms placed in different parts of their villages. I do not at present remember whether I mentioned to you in my last, that I had discovered some time previously that all Bechuanas have had the tradition of Solomon and the harlots handed down to them. I found it by overhearing one of them narrate it, and by careful inquiry. I have ascertained that it was as well known before missionaries came into the country as now. Here we have the Makoba who never saw a white man before—600 miles beyond Kolobeng and about as many from the west coast: they had never heard before of the sea—yet requiring no proof or statement as to the existence of the Deity. When asked the name of God in their language, they unhesitatingly replied Orija, and the plural, Madzimo.

We found the chief of the Batacana quite a youth and of no great discernment. My intention was to cross the Zonga, and proceed up the Tamunakle by means of the Makoba, to a chief called Silitoane. This would have required about twenty days; but the Batacana chief prevented the Makoba living near the ford, from assisting us in crossing. I made a raft, but the wood, although sun-dried, was so heavy, it sank to the bottom as soon as I mounted it. Another kind, which had been lightened by being eaten by insects, became water-logged, and sank also. Mr. Oswell then, with great generosity, came forward, and offered at his own expense to bring up a boat from the Cape, as a contribution to the missionary cause. I accepted the kind offer with heartfelt gratitude; yet, when turning away, I experienced a pang. I never like to be beat by anything which perseverance may overcome. Next year (1850) we hope to visit many Makoba in the boat, and Silitoane, too.

On the opposite bank of the river, I found some new kinds of fruit trees: one of large size bears a fruit about fourteen inches in length and three in diameter. It was not ripe at the time of our visit. Another bore a fruit like a small plum; and a third had beautiful dark green foliage like an orange tree, but it was not bearing when we saw it.

There were many ancient and beautiful trees of kinds we know, one of which you may have read of—the Adamsonia or Baobab, which, when you look at its enormous trunk, gives you the idea of a rock rather than a tree. We measured two, and found them—about three feet from the ground—to measure seventy and seventy-six feet in circumference, respectively. It being our winter, we could not observe the plants to advantage. The Palmyra and Banian trees gave the scenery an oriental cast, but the underwood is armed with an infinity of thorns, sharp, strong, some straight, others recurvated, like fish-hooks, and thickly set on all sides of the branches. Nothing but a pachyderm, or man clothed from head to foot in leather, can pass through the thickets unscathed. We left our wagons about one hundred and eighty miles from the lake; because we saw that but little of the sails would be left to cover us in our homeward course, if they passed through the ordeal these thorny thickets presented. Elephants and buffaloes abound in prodigious numbers; but the river being the only water near, the people take advantage of their necessities and dig innumerable pitfalls all along the banks. They come and drink during the night, and before morning dawns are generally eight or ten miles off. These pitfalls are sometimes covered over with great skill. In walking along, it is not at all uncommon, although on the look-out, to find yourself suddenly down at the bottom of one. They are generally seven or eight feet deep. We lost two oxen and a horse one night by them.

I do not feel elated by the discovery of the lake, but I do by the thoughts which the rivers north of Zonga engender. If any dependence can be placed on the Makabo, they are numerous; and the lake is at the bottom of a delta, formed by some large rivers running north and south, and dividing into numerous rivers before they change their course, and flow away to the East: probably they form the Zambese. This main trunk must come a great way, and it is said from a hilly country. Is this not a highway for missionary enterprise? We are now on our return, and expect to reach Kolobeng in about two months—a weary way, Charles; yet the privilege of preaching to sinners the way of life counterbalances all. May grace and peace be multiplied to you.

Ever yours,
DAVID LIVINGSTON.

P.S. Arrived safe at home, Oct. 18.

REVIVALS IN WALES.

We are indebted to Rev. J. M. Thomas, of this city, pastor of the Welch church in Broome-street, for permission to print the following letter, recently received by him from Wales, giving a highly interesting account of the present state of religion in that ancient principality. The explanatory notes are kindly added by Mr. Thomas:

LETTER FROM WALES.

To Rev. J. M. Thomas:

DEAR BROTHER:—You requested me in your last to furnish you with some account of the present state of religion in the principality. My time is so occupied at present, that I cannot please myself in so doing.

It is calculated that from 15,000 to 20,000 souls have been added to the churches among the Independents alone during the last six months in Gwent and Morganwg.(1) And our dear brethren of other denominations have received a vast number. It is likely that some of the new converts will fall back into the world, but I do not know of a single case yet.

Catechising meetings for the benefit of the young Christians are held in many places, which are of great importance, in order to lead the young by the hand, establish them in the principles of true religion, mark out their dangers, show them where the pleasures of religion are to be found, nourish their minds with religious knowledge, and prepare them for future usefulness.

During the last revival we could hear but little noise, but could observe the tears running profusely from every eye. The chapels in general are crowded, and many of them really too small. I received one hundred and thirty-five on the same Sabbath at Berea, Nantyglo. Some have received more than two hundred.

The Sabbath-schools are very flourishing. Many run to and fro, and knowledge is increasing. The people begin to understand principles in Wales, although the *Blue Books*(2) portrayed us in very dark colors.

Wonderful what an improvement has been already effected in the moral and religious condition of our country compared with what it was twenty years ago. I believe that our children will soon be able to master divinity as Dr. Watts, will become equal to Goronwy Owen and Iolo Morganwg(3) in bardism, so clever in music as Handel, to understand politics so well as Cobden, so philanthropic as Howard, and so eloquent as John Elias, William Wern, and Christmas Evans.(4.)

The age is improving rapidly. Religious and philanthropic societies are gaining strength. The press brings ideas touching religion, philanthropy, compassion, and prodigality on her wide wings, so that the strongholds of oppression are shaking to their very foundations.

The children of God and the friends of man unite together in promoting universal peace, and all tending to remove the obstacles out of the way, that the world at large may become Immanuel's ground.

In looking at the progress of our days, methinks sometimes that I hear the angel repeating that memorable strain, "Glory to God in the highest, peace on earth, good-will to men." The truth of the Gospel shatters fortresses mightier than the Alps. Reasoning is become more potent than powder. Kind words prove more effectual than the fatal lead. Christian meekness mollifies the most obstinate heart, and public opinion triumphs even in the deliberations of senates.

The world is convinced that the greatest amount of mental and social happiness and prosperity is to be attained by virtue and fairness. The plan of God to save the world is entered upon. All things prove that Heaven's words will come to pass.

Hold fast, dear brother. With all my heart do I desire the favor of heaven and earth, God and man, to rest upon all those men of all denominations that strive for the recovery of the world—those that love God, and are anxious that God should be glorified in the world's salvation—men that do not babble for ever about their own denomination and peculiarities, and would fight until death for a pin's worth. Satan has been very successful to obstruct the progress of the best cause by employing a certain class of men who wrangle always about their own peculiarities—suggesting that they are moved by zeal for the truth, but in after time prove themselves to be Satan's instruments; but I pray for those men that aim to exalt their Lord's name by a holy life, and employ every energy and opportunity in order to bring the world to embrace those truths that are essential to the salvation of the soul. I must conclude. May the Lord preserve us, and bless us, and make us a blessing.

Yours, in Gospel bonds,
EVAN WATKIN,
Canaan chapel, Swansea.

N. B.—I find that revivals have been realized in some measure throughout the principality.

EXPLANATORY NOTES.

(1) Gwent and Morganwg, mean Monmouth and Glamorgan, but in the language of the writer they mean only the iron districts of those counties, extending from Hirwain to Pontypool, about forty miles.

(2) A triple commission was appointed by the English government about three years ago, to make an inquiry into the state of education in Wales. The commissioners, as well as their masters, being faithful sons of *mother church*, and knowing that Wales was completely in the hands of that odious monster *Dissent*, they went forth with the intent purpose of making out a case against it, and in favor of government interference with the mind and conscience of Wales. Down they went, and called on every Judas, and Demas, and Julian, in the principality, and their testimonies, together with the personal observations of the *learned spies*, being compiled, form what the writer calls *Blue Books*; they ought rather to be called *Black Books*. They are three large volumes.

All the filth, ignorance, uncleanness, drunkenness, dishonesty and falsehood of Wales, are embodied in those books. But never had the tables been turned with a more crushing effect than in this case. Statistics contradictory of the Blue Books were poured out from every parish and every town through the few patriotic papers. The poet, the painter, the patriot, and the minister, were up and doing, and all the country with them, and avenged themselves in a moral sense upon their base calumniators, and laid hold of the rising generation with hearts more devoted, and hands more energetic.

(3) Two leading bards.

(4) The most popular preachers of the passing age. The first belonged to the Calvinistic Methodists, the second to the Independents, and the third to the Baptists. J. M. T.

LETTER FROM LONDON.

LONDON, FEB. 8, 1850.

I attended worship, last Sabbath, at St. Paul's church, Knightsbridge. Rev. W. J. E. Bennett preached the discourse, the matter of which was of more than usual importance, as touching the question of Church and State, and of which I will soon say a few words. Mr. B. belongs, as must be inferred, to the Pusey school. The service at St. Paul's is the Cathedral service. Boys in white surplices, as choristers, sat in two rows over against each other, by the reading desk and the pulpit. They, with a few select singers at the organ, led the congregation, and chanted everything that could be chanted, and some parts that could not well be. It was often highly rich and artistical, or appropriate and effective, but not always devotional and Christian. The clergymen chanted the prayers, moving evenly below a third, but toward the close of a sentence rising to a fifth. That did not have, and cannot have, the true savor. They even carried along to the reading of the lessons a kind of tone which happily fell short of a sing-song. Some five or six clergymen took part. High candles stood upon the altar, and at times the men officiating took pains to turn their backs to the audience, or, if it sound better, their faces toward the altar, and also to the East, for the position of the house favored this.

Mr. Bennett's text was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The sermon was the conclusion of the topic he had introduced the previous Lord's day. Three separate powers had then been treated of—the Church, the Sovereign, and the State. Two of them could exist together, no less than three, or one could exist alone. The combination ceases when duty owed here is incompatible with duty owed there—when Cæsar's claims conflict with God's. The greater obligation must rule. He then argued, in different forms, that the discipline and government of the Church should not be ultimately lodged, as it now is, in a body separate from the Church—in the hands of a mixed council, a lay Committee, and that, too, of men who might be out of the communion of the Church. It was not so intended at first, at the times of the Reformation, and downward. The Sovereign or State was to have rule only as far as permitted by the Gospel of Christ. The present posture of affairs had come by default, by omission and defect. The Church never contemplated the existing order of things, where power is given into the hands of the State rather than the Sovereign, which Sovereign was yet ever to be under Christ in all ecclesiastical rule. The reservation was expressly, "as far as permitted by the law of Christ." The principles of the Reformation, out of which the Church of England grew, require this understanding of the matter. It is thus that justice, argument, reason, history, are all on our side; and the crown must be petitioned to restore the Church to her privileges. The people will let the right be done. She asks in this regard only an equal footing with the dissenting sects. She asks for the gifts of Pentecost, which once ruled, and not for the offices of the State. We must have liberty. Keep her thus chained down, and discipline is defunct; she lies like a defenseless log on the waters, a prey of every storm. The priest, however, tried now in conscience, cannot leave the Church; it is the hireling that fleeth. He must stay, at least, for the poor and those of humble life—for the little ones in Christ, though you here present might not need him. And if he abides by the flock, the flock must abide by him. Help must come from the House of Commons. It is a question of return to the first principles of the oracles of God. Now let the issue be tried. The cause has gone before the King of kings. He is weighing our Church in the balance; the judgment will be pronounced, not here, but in heaven.

Mr. B., toward the close of his discourse, announced that he, in consultation with others, had prepared three documents for signature, which might be found at the church on the next Wednesday, and onward; and he strongly urged his people to give their names. These were, first, a Protest; secondly, a Petition to the Queen; and thirdly, an Address to the Archbishop of Canterbury, the Primate of England.

Mr. B.'s language was particularly clear and exact, with a good share of strength. He did not attempt the oratorical, but, with a manner that showed he was much impressed by his subject, and habitually by the weighty things of his ministerial station, he spoke directly to his hearers, in serious and befitting tones. He wore his surplice instead of his gown, true to his school, and in common with the other clergymen there; and, as is the more usual practice, he had on, curving from the neck down the back, his academical hood, or badge of the degree received from his particular university.

The audience was a large one, and of a higher order. Lord John Russell, Prime Minister, was present—probably in anticipation of the particular subject of the discourse.

And so different parties in the Church, for different reasons, and all parties of dissenters, for aught I know, unite in seeking some further separation of the Church from the State. It will be strongly opposed, and attended with new difficulties and new questions; but it seems to be written down in the future, and our eyes shall see it. Whatever gives back the simplicity and power of the Gospel for a world that is perishing in the want of these, somewhat as portions of the world are perishing for want of the knowledge that Christ hath died, shall be loudly hailed and sped on its way.

Americans here see it publicly stated at home that our minister at this Court, the Hon. Abbot Lawrence, is, or has been, dangerously ill. It may not be improper to say that, whatever truth there may have been in the report, he has had no sudden illness, is found riding out, and seems to be well on in the course of his usual duties.

R. S. T.

Domestic Correspondence.

For the Independent.

LETTER FROM MICHIGAN.

To the Editors of the Independent:

GRAND RAPIDS, (Mich.) March 18, 1850.

GENTS:—The friends of religion will rejoice to learn that the great Head of the Church is working in this State, in the valley of the Grand River. Most of the churches of our denomination in this valley are small and feeble. The Congregational church at this place is the only one able to sustain the ordinances, and they have done so only the past two years.

The Holy Spirit has been shed down on a small church recently organized at Cascade, and several have cherished hopes in Christ, and a happy influence has been exerted upon the community.

At Grandville, six miles below this place, the Lord has appeared in great mercy: backsliders have been reclaimed, and several have been hopefully converted. At Talmage, sixteen miles below this village, on the north side of the river, considerable interest has been manifested, and several are hoping. There has been for several months an increasing interest on the subject of religion in the Congregational church in this place. The Sabbath-school is large, nearly two hundred, and constantly increasing in numbers and interest. There is also a Bible class, composed of young men, connected with it, under the care of a pious physician. It commenced one year since with three or four; it now numbers more than twenty. A few weeks since, a deep seriousness commenced in that class. One of the members visited his pastor and disclosed his feelings: the scene was truly melting and overwhelming. He hopefully found his Savior before he left the house; but hours of conversation and earnest prayer intervened. Then the work spread; several others were serious, and soon gave evidence of a change of heart. The people of God commenced praying and humbled themselves in the dust. About this time the agent of A. H. M. Society came along. He spent two weeks preaching every evening, and spending the day in visiting with the pastor, Rev. Thomas Jones, and holding prayer-meetings. The power of the Spirit was manifested: new cases of awakening and conversion occurred daily. An interesting class of young people of both sexes are now hoping, giving delightful evidence of a change of heart. Quite a number of the members of the Sabbath-school are among the converts; several heads of families, and some who had much influence, which had been exerted against God and his cause. The work is still going on. To God be all the glory.

P. S. In this valley we have an association called the Grand River Association, embracing twelve churches and eight ministers, connected with the General Association of the State.

For the Independent.

LETTER FROM NEW JERSEY.

MESSRS. EDITORS:—From a recent excursion in the northern part of this State, I am able to forward the following cheering intelligence.

The past winter has been a season of refreshing from the presence of the Lord with many of the churches in this region. This is particularly true of the county of Sussex. In the month of December, a pleasing work of grace commenced in the congregation of the Second Baptist church, in Wantage. A series of evening meetings was held, and with the most cheering success. This church has received, in accessions to its membership, about 40.

The Presbyterian church in the vicinity (Second Wantage, Rev. Mr. Kanouse's) has also been greatly blessed. About 100 have been hopefully renewed in heart, and nearly this number added to one church upon profession.

A little later, the Presbyterian church at Deckerstown (Rev. Mr. Farrand's) was favored with like pleasing indications of the presence of the Spirit. It has received to its membership since that time about 20.

The Baptist church at Deckerstown has held evening meetings for six consecutive weeks, and welcomed to its fellowship 40 joyful converts. The meetings were intensely interesting, largely attended, and made occasions of much prayer.

Meetings are now in progress in connection with the First Wantage Presbyterian church (Rev. Mr. Cook's), but with what success I am not able to state.

To the Mt. Salem Baptist church 17 have been added; and the Methodist churches in the county have also shared in the fruits of the Spirit. While the different denominations in all parts of the county have been blessed, those in Wantage have shared most largely. It is believed that not less than 400 conversions have occurred within four months in this single township.

Yours, &c., QUINTUS.

New Jersey, March, 1850.

LETTER FROM ILLINOIS.

GALENA, March 7, 1850.

To the Editors of the Independent:

The attention of the community here is chiefly given to two subjects—California and the railroad. As to the former, thirty wagons were supplying themselves with harness, &c., in our streets the other day, and a large number of persons in the city and country are making preparations, more or less decided, to go. A young physician, just married and embarked in practice here, has determined to go. Those who are going this year are, many of them, active and promising men. I learn that about two hundred are going from Dubuque.

In railroad matters some progress is attempted. A portion of our business men are determined, if possible, to have this end of the road commenced at once. A subscription has just been started for that object, and it is hoped to carry it up to $60,000. A bill passed the last legislature allowing the cities, towns, and counties along the line to tax the real estate for a subscription to the road, if they should choose. The tax or subscription will be voted, it is thought, in this city, and will realize $40,000 more. I think the building of the road from Galena through the county, at an early day, is pretty certain. Many projects are on foot to divert the road from the western terminus named in the charter (this city); and the people of the thriving town of Rock Island, 100 miles below, seem determined to tap it by a branch from that place, and have commenced a subscription for that object. The directors have recently passed and published a resolution, declaring their uniform purpose and determination to locate and build the Galena and Chicago Railroad through the county of Stephenson, next east of this county. The people of that county have been somewhat alarmed lest it should run round them. Books are soon to be opened for $650,000 stock, to build the road from Elgin to Red river, and the chief engineer is now surveying and locating that section.

The road is now completed to Elgin, 42 miles. The net earnings for the year have been $25,000. The running distance averaged less than 20 miles. A fund of from $2000 to $3000 has been reserved, and a dividend declared besides (the first) of 10 per cent. This road, when completed, will be much better property than the Michigan Central Railroad, which is a great deal better than eastern roads; and if your capitalists intend to "buy in," it will have to be done soon, as there is a very strong determination among those who have exerted themselves for it as a great public improvement, not to give their subscriptions to others coming after, or to yield the road in any way into eastern hands.

Gen. Shields has lately introduced into the U. S. Senate a bill granting alternate sections of land for six miles (back) on each side of the route of the projected railroad, from this city to La Salle. This road was projected many years since as part of the old "*Central road*" from Galena to Cairo, at the mouth of the Ohio, passing through the entire length and the richest portions of the State. La Salle is at the foot of the *Lake Michigan and Illinois River Canal*, to which Chicago owes so much growth and prosperity. There is no business here at present which requires such a road; but the proposed grant would build it. When it was projected some years ago (in 1836, I think), the country was rife with moonshine projects. Still this *may* become a reality. About half the distance from this city to La Salle is graded. The portion within our corporation limits has long been covered with the huts of Irish laborers.

The more complete arrangement for Sunday-keeping boats running to *Minnesota*, which I alluded to last fall, has now been made. The steamers *Nominee* and *Dr. Franklin* (the former commanded by the gentleman who commenced the enterprise last year with the Senator) will enter upon the trade immediately. The *Nominee* will spend the Sabbath here, the *Franklin* at St. Paul. Passengers can perform the trip and back, either way, between the Sabbaths, visiting the Falls of St. Anthony, Fort Snelling, and other places of interest in *Minnesota*.

Minnesota is entirely free from the gold fever. Twenty or thirty houses are to be built at Stillwater, and an increase of population of 300 is expected. St. Anthony will grow more rapidly than any other town, and is destined, I think, to be the most productive business point in the territory.

The Mississippi is open, and boats will be here in a few days. They have been running to Rock Island for a week past.

Yours, &c., G. F. M.

P. S.—There is an interesting schism between the R. C. bishop of this diocese and the clergy, of which more hereafter.

SABBATH SCHOOLS IN TENNESSEE.

An agent of the American Sunday-school Union in Tennessee, reporting the organization of two Sabbath-schools under very favorable auspices, speaks as follows concerning his work:

Much yet remains to be done for the rising generation in the West. Thousands of children are growing up without an education; and there is a lamentable want of interest in the subject of religious training. Many are the families among us in which there is no religious teaching. Many children connected with such families can be induced to attend Sabbath-schools, provided the schools be furnished with the means to make them interesting. A good library is essential to the interest and success of every school; but in many neighborhoods the people cannot be induced to contribute enough to procure the necessary supply of books. Hence, without a donation, the interest in the school may flag. I am now acquainted with several schools which will probably go down for the want of books, when, if they were properly furnished with a library, they would live and accomplish much good.

For the Independent.

TEMPERANCE IN VERMONT.

The official canvass of the votes given on the license question on the 5th of the present month exhibits the following result:—for license, 12,606; for no license, 19,910; majority for no license, 7,304. Twelve of the fourteen counties into which the State is divided gave no license majorities, varying from 27 up to 1577. Only two counties, Washington and Essex, gave majorities for license; the former, 130; the latter, 18. The majority in the State is 5,141 less than that of last year. This does not however indicate a corresponding change in the sentiments of the people. The actual increase of votes for license is only 1235; the remainder of the apparent loss is attributable to the neglect of the friends of temperance to bring their forces into the field. The triumphant majority of more than 12,000, by which the people last year exhibited their opposition to the sale of alcohol, had its natural effect in producing a feeling of security and leading to a relaxation of effort. The no-license sentiment is nevertheless becoming firmer and more urgent in its demands, while opposition is daily losing courage and strength. At the last meeting of the State Temperance Society it was made to appear by satisfactory evidence that the laws against unlicensed vending had been more rigidly enforced during the preceding year than in years previous, and that in consequence there had been a marked decrease of the traffic. The decision of the Supreme Court that no recovery can be had in the Courts of this State on a contract for the sale of liquors in violation of law, has greatly weakened the hope of gain which has induced the rumseller to continue his unrighteous employment. It is probable that the legislature will be strongly urged at its next session, to enact a law absolutely prohibiting the sale of alcohol, except for useful purposes. This subject was agitated at the State Convention, and it was there determined that if the result of the vote which has just been taken should indicate such a wish on the part of the people, suitable measures should be taken to call the attention of the legislature to the question of prohibition. That a prohibitory law would be approved and sustained by the people can hardly be doubted after the decided manner in which they have themselves prohibited the traffic by their votes during the last four years.

SONS OF TEMPERANCE.

This order in Vermont is steadily increasing in numbers and influence. The Grand Division of the State was organized June 7th, 1848, at which time only seven subordinate divisions had been formed, with a membership of less than three hundred. At the last annual session of the Grand Division, returns were received from thirty-three subordinate divisions, composed of 1521 members. Since that time eighteen new divisions have been organized, and the whole number now connected with the order in Vermont is nearly if not quite, 2,000. It was feared at first that this organization and that of the Rechabites would not be able to maintain friendly relations with the former organizations. This fear has not been realized. The utmost unity of feeling and action exists between them, and the only rivalry is that which provokes to love and good works. It is hoped, and indeed confidently expected, that the co-working of so many efficient agencies will give an impetus to the cause of temperance, which will soon place it beyond the reach of adverse fortune, and enable it to extirpate the vices of rumselling and rumdrinking from the State. P. H.W.

VERMONT, *March* 26, 1850.

For the Independent.

ROGER WILLIAMS, A PILGRIM.

The name and fame of Roger Williams are considered the common property of "the Old Colony" and of Rhode Island. He was a man of great powers of intellect, and was well versed in all the learning of his time, not only in theology and science, but in civil affairs also, having read law with Sir Edward Coke, and afterwards civil polity in the office of John Milton, while Secretary of State. He chose the ministry, and was soon distinguished as a "Separatist;" an aspersive name first given to the Pilgrims, because they believed the national church was corrupt, and that good men ought not to continue in it even though they should be tolerated in not conforming to its ceremonies. The Puritans differed from them in this, and only fled from England because they were not tolerated in their attempts to *purify* and reform the church of England. He arrived in Boston in 1631, being then thirty years of age, and immediately called on the Puritans to declare in public their repentance for having continued so long in that corrupt church. This was very offensive, as the very last thing they did when they left England was to address that church as their mother church, and to declare that they did not separate from it. In a moment, he became "a speckled bird." The church in Salem was established two years before that of Boston, and had been formed "on the pattern of the Leyden church at Plymouth." Williams was immediately invited to minister to them, and they "heard him gladly." But the Puritans, showing their displeasure against that church on his account, he accepted the invitation of the Pilgrims at Plymouth to minister to them; but, after two years, he was invited with great urgency, to settle at Salem, and accepted the invitation. The Puritans were displeased, and interdicted both him and his church, and prosecuted him for not obeying the injunction; so that, to escape the order to carry him back to England, again to be under the hard rule of Archbishop Laud, he fled into the wilderness, and became the Founder of the civil and ecclesiastical state of Rhode Island. The Pilgrims, who were much attached to him, and well approved his preaching,* much regretted these severe measures, but for the sake of "peace with those of the Bay," who greatly outnumbered them, agreed with Williams in the opinion that it was not best that he should establish himself in that colony. But they showed him "no small kindness," and Governor Winslow visited him in his low estate, ministered to his wants, and "gave his wife a guinea." The Puritans were much "afraid of the infection of his principles," and showed him no favor, spoke and wrote against him, and more than once, made invasion upon his chartered limits, and impeded him in the government of his colony. He lived to see his favorite city rise in its beauty and his State flourish, and died, with the last of the Pilgrims, and as one of them, in 1633, and is numbered with the "New England worthies."

The persecutions and revilings against Williams were very rife, and plenteous, and cannot not now be read without indignation and sorrow. But he complained not: "though reviled, he reviled not again," but kept the "even tenor of his way." By his friendly offices to the Indians he prevented outbreaks upon "those of the Bay," and lost no opportunity to do them good. Not one of his detractors charge him with any departure from the faith of the gospel, and all of them admit his walk was holy and most disinterested. He has elsewhere been disabused of the violent attacks and false charges of those who were concerned in his banishment. Mr. Bancroft, in his history of the colonies, has fully vindicated him, and shown the greatness and disinterestedness of his character, both as a minister and a magistrate.

My object is to show that he was a true Pilgrim, and well deserved a place among the "three first."

He agreed with them in faith, church order, the separation, and in the spirit of martyrdom—that is—ready to sacrifice all things, rather than renounce their faith and the order of their worship. He came among them while they were yet weak, and about the time when the last emigration of the Pilgrims left Holland, and he left them only that he might extend their faith and principles among the Puritans. The great principles of toleration and *soul*-liberty, which they and he had embraced, he advocated with an efficacy and success which gladdened their hearts, and no threatenings, imprisonment or banishment could restrain him in his course. The Hausard Knowlly's Society is now re-printing the books which he wrote in answer to the "Bloody Tenet" of John Cotton. Mr. Bancroft says the man who

to distinguish themselves, but the entire congregation seemed to enter into the exercise. No one was looking for or expecting an exhibition of beautiful singing, and the whole assembly seemed alive to the influence of the sacred song. It was this universal participation in the song of praise that produced the effect.

It is my conviction that there is a power in the songs of Zion for the edification of the body of Christ, and for the conversion of the impenitent, far beyond anything which has yet been realized.

I said that the organ in Plymouth church was not yet erected when I first heard the singing above referred to. I ought to add that I have been there several times since their organ was erected, and it seems to be the aim of the organist and of the choir so to conduct their performances as to help the people to sing. Would that many organists and choirs might be induced to emulate this example.

TRAVELER.

The Independent.

NEW YORK, THURSDAY, APRIL 4.

REMARKS ON DR. TYLER'S LETTER.

We made room last week on our first page for a communication from the Rev. Dr. Tyler of the Theological Institute at East Windsor Hill, in Connecticut. Dr. Tyler is a father in the University, whom we are happy to oblige in this way; though we fear that some of our readers may complain that communications of such length, on such subjects, are not what they bargained for. A formal answer to the communication will hardly be expected of us. We will try not to let the discussion become tedious on our part.

1. It seems then from Dr. T.'s own account of the matter that the document purporting to proceed from seventeen members of the Hartford North Association, was not a mere criticism on Dr. Bushnell's book, nor a mere letter of friendly counsel to their brethren in a neighboring Association; but was designed to be a solemn public *"testimony"* against the doctrinal errors of the pastor of the North Church in Hartford, and against the practical error of Hartford Central Association. This is just as we understood it. This explains the form of the document and the manner of its appearance. A review, or criticism, is either anonymous or accompanied by the name of its author; and for its force and effect it depends on the clearness and weight of its arguments. A friendly letter of mere advice or inquiry and expostulation, would have been sent to those to whom it was addressed. But this is a testimony. Therefore instead of bearing simply the name of Dr. Tyler—a name sufficiently honorable to command attention—it is subscribed by seventeen brethren in their public character, as members of the Hartford North Association; and though addressed in form to the Hartford Central Association, it is addressed in part to the public.

2. At the same time it now appears that the Hartford North Association, as a body, have taken no action in the case. The signers of the paper in question have not had the benefit of any free and full discussion in the body of which they are members; they do not appear even to have taken counsel with each other, or to have had any discussion about what they were to do.

3. As to Dr. T.'s most confident assertion that Dr. Bushnell's book contains fundamental error, we do not intend to be drawn into any dispute with him. We will only say that if Dr. Tyler himself holds the doctrine of the Trinity in manner and form as defined in the Nicene and Athanasian symbols and in the Westminster Confession and larger catechism, he holds a doctrine which the prevalent theology of New England has rejected as unscriptural and absurd. If he does not himself accept that definition of the Trinity which is given by all these standards, then it might not be time mis-spent for him to re-examine his own position and to inquire whether everything which contravenes *his* orthodoxy—an orthodoxy merely provincial and modern—is *therefore* fundamentally erroneous, a denial of the essence of the Gospel. We will not undertake to defend Dr. Bushnell, any further than to say that we don't feel ourselves called to draw up charges against him with a view of bringing him to trial. But we do seriously doubt whether his view of the Trinity, fairly understood, or that which distinctively characterizes the New England theology, is on the whole most unlike the Orthodoxy of Athanasius, of Calvin, and of the Westminster Assembly.

4. Dr. Tyler seems to condemn the Hartford Central Association for not passing some censure upon Dr. Bushnell's book. He says of the Report which was accepted by the Association, that "it does not contain a sentence which expresses their belief that Dr. B. has taught any errors of a serious nature." And pray, why should it?—Who gave to the Associated Pastors of Hartford Central the right to pass any such censure? What had they to do with Dr. Bushnell's book, further than to inquire whether they as a body would draw up charges against the author and prosecute them before a Council of the Churches of that district? A pretty sort of a jurisdiction the Congregational Churches of Connecticut would be saddled with, if every Association of pastors were authorized to sit in judgment on every book, pamphlet, or article published by any of its members, and were required—or were even permitted—to stigmatize, with judicial solemnity a book, a pamphlet, or an article, as teaching "errors of a serious nature," or any errors at all, without presenting the author for trial at the only appropriate tribunal.

5. In regard to the main point of Dr. Tyler's communication, we see no occasion to modify the views which we have formerly expressed, and which our venerable correspondent attempts to refute. Our views on that point are briefly these:

First, Nobody has taken the responsibility of acting as Dr. Bushnell's accuser, and of preferring charges to the Associated Pastors, to be by them presented to a council. There is, as yet, no "complainant," or "*relator*" in the case.

Secondly, The Associated Pastors have had no opportunity of deciding the question whether on the presentation of formal charges against Dr. Bushnell by some responsible accuser, they will "direct to the calling of the Council." On that point, they are entirely uncommitted.

Thirdly, If the Association had adopted the Report presented by the minority of their committee, it would still have been necessary to direct that minority or some other committee, to draw up charges and to take the other measures necessary to be taken by a complainant before telling his complaint to the church. The report of the minority is a very severe criticism on Dr. Bushnell's book, but it presents no formal "complaint" or "charges" against the Pastor of the North Church in Hartford. On the contrary it makes a distinction between the errors of the book and the heresy of the author, and expresses the hope that the author will be able to lay before the Association "such statements and explanations as shall satisfy us [the minority of the Committee], that in person he holds doctrines which his book so unfortunately abandons."

Fourthly, The only question then on which the Hartford Central Association have committed themselves, is the question whether, without any responsible complainant, and without any formal complaint or charges from any quarter, they as a body will draw up charges and bring Dr. Bushnell to trial before a council in which they themselves, the pastors of the consociated churches, are to sit as judges. They have decided that there is no such evidence of heresy before them as would be necessary to justify so extraordinary a proceeding.

Fifthly, The way is therefore open for any proper person to do what the Hartford Central Association have declined doing—i. e. to prefer charges against Dr. Bushnell which may be tried before a Council of the consociated churches of that District. Any brother of the North Church in Hartford is unquestionably a proper person. Any pastor in the Central Association would doubtless be regarded as a proper person. Probably any pastor in any Association in Connecticut would be acknowledged as having a right to prefer charges after taking the requisite preliminary measures.

The hypothetical case represented by Dr. Tyler is not exactly parallel to the case now in question. The minority of the Committee in the case of Dr. Bushnell have *not* reported that they "believe him guilty" of heresy, nor even that he ought to be put on trial for heresy. What they have reported is that a certain book which they were appointed to examine contains "fundamental errors;" and that they hope the author in conference with the Association will be able to show that he holds the truths which his book so unfortunately rejects.

We have no doubt that when an individual member of a church is charged by "common fame" with any scandalous sin, the church may properly institute an inquiry by a committee. In the church with which one of the editors of this journal is connected, there is a "standing committee" for the very purpose of looking into such cases. Suppose then that "common fame" assails one of the members of that church, in precisely the manner represented by Dr. Tyler. The standing committee, either under their general commission, or under a special vote of instruction, look into the matter. After much inquiry, the majority of the committee report that the "common fame" seems to have no adequate basis. The brother whose good name has been assailed is indeed the owner of a plantation; and the people on that plantation are, by the laws of the State, under his absolute power. There is hardly any act of oppression which he might not commit against those people with impunity. But upon fraternal conference with him it appears to the committee that he regards those people as his brethren, placed, in the providence of God, under his protection; and that he considers himself bound to stand in that relation for their protection, and to exercise over them a parental government for their good. And though common fame charges him with being an "oppressor," a "man-stealer," and so forth, the majority of the committee have not been able to find any definite allegations of individual acts with specifications of time, place and manner, upon which he can be arraigned for trial. The minority of the committee report that the man is a slaveholder, and that slaveholding is a sin under all conditions and in all circumstances, but instead of charging him with any specific instances of oppression, and demanding that he be put on his defense, they only express the hope that the church after hearing his "statements and explanations" will be convinced that he is at heart and in the general tenor of his life, notwithstanding his unfortunate relations, a true, Christian abolitionist. The report of the majority is accepted, with only some three or four dissenting voices. A few weeks afterwards, one of these dissenters presents to the church a "formal complaint," charging that same brother with the sin of oppression, and giving precise specifications of individual instances which he pledges himself to prove. One specification is that he leaves the government of his people for eight months every year, in the hands of an ungodly and licentious overseer. Another specification is that his people have no knowledge of the Bible, and no religious liberty. Another is that he gives them no compensation for their labor other than the food and shelter which are necessary to keep them in working order. Another is that he denies them all opportunity and hope of improving their own condition or that of their children. Another that when certain persons—a father, mother and three children—undertook to exercise the right which every man has to expatriate himself, and had traveled as far as Buffalo on their way to Canada, he overtook them with a *posse* of hired ruffians, and under cover of the Constitution of the United States, which the laws of New York could not overrule, seized them, bound them, hurried them back to slavery, and sold them—the husband to Mississippi, the wife to Louisiana, the children to Texas. Shall anybody say that the church has already investigated this matter? Shall the slaveholding brother send for Dr. Tyler to argue for him and to show that the church having already tried him has no right to try him again, and that the complaint should therefore be turned out of doors?

"SUFFER LITTLE CHILDREN."

Though there is no direct and positive teaching in the Scriptures respecting the future condition of children which die in infancy, yet the intimation of their blessedness, given by Christ himself, is most cheering and satisfactory to the bereaved parent. "Suffer little children, and forbid them not, to come unto me; *for of such is the kingdom of heaven.*" Matt. 19: 14.

By "the kingdom of heaven" in this passage, some commentators understand the Church of Christ on earth; and they regard the entire passage as only a commendation of a pure, docile, and child-like spirit; "of *such as these*—persons like these in disposition—shall my Church be composed." But this does not appear to us to be the true interpretation of the Savior's language. These words were not spoken on that occasion when Jesus, in order to teach his disciples humility, called a little child and set him in the midst of them, and told them that they must become as little children if they would enter the kingdom of heaven. The subject of his remarks was not humility, or the character becoming his disciples, or the condition of salvation. He was talking about *children*. Children were brought to him to receive his blessing. His disciples regarding this as an idle superstition, and presuming that it would be an annoyance to their Master, rebuked those that brought them, and thrust them back. But Jesus said, "No; you do not understand the value of these children, or their relation to my kingdom; you do not know how dear they are to me and to my Father. Suffer little children to come to me, and forbid them not; for of such is the kingdom of God." Now *such* (τοιουτος) is here used as a *definitive* adjective, and not as an adjective or adverb of *comparison*. There are other passages in which the same word and phrase occurs, where it is evidently so used.

For example: In directing the Corinthian church to discipline the incestuous person, Paul says, "deliver *such* an one to Satan." (1 Cor. 5: 5.) By *such an one* he means that particular person—*the man* who has been guilty of this crime. *Such* identifies the individual.

So in 2 Cor. 12: 2–5, where he is speaking modestly and in the third person of his own visions, he says, "I knew a man in Christ above fourteen years ago, *such* an one caught up to the third heaven. . . . I knew *such* a man. . . . Of *such* an one will I glory." Here the word *such* refers to the particular person of whom he is speaking—i. e. *himself*. So when Christ said, with little children in his arms, and in order to give his disciples right views about children, "Of *such* is the kingdom of heaven," he did not mean that heaven is made up of persons having some resemblance to children, but of *these* as a class, and others like them. And when we reflect that the vast majority of the human race die in infancy, we may well give the words a literal signification—or such is the kingdom of heaven. It is in this way, through the salvation of myriads of infants, that the number of the saved will in the end so far exceed the number of the lost. Christ was speaking of *children*, and not of men with the disposition of children; the very act of taking the children in his arms and blessing them, requires that we should so understand him; otherwise that act has no meaning. It was after he had performed that act and made that declaration about children themselves, that he made the remark given by Mark and Luke, that whoever would enter the kingdom of God must receive it as a little child. That declaration was based, by way of inference, upon the preceding declaration, that children *as such* should be admitted to heaven. It is as if he had said, "Why thrust children away from me? why seek to debar them from my blessing? Heaven is full of little children; instead of keeping children back from me as of no account, look to it that you become like them, or you shall not enter heaven yourselves."

This seems to be the only interpretation that meets the occasion, and gives consistency and force to the language of the Savior. This is the grammatical construction of De Wette; and if orthodox vouchers are wanted, Calvin so understands the passage, and Dr. Griffin quotes it to prove that infants shall be saved.

Christian parents have in these words abundant consolation in the death of their infant children. If those children die in early infancy, before they have formed a moral character, there is every reason to believe that they are removed at once to a brighter sphere; if they die later, yet before their understanding is matured, there may still be ground to hope that they are saved through the grace of Christ. Besides, where there is due fidelity and prayerfulness, the seeds of grace are often early sown in the mind of a child, and there is hope of true piety though we cannot look for its maturer fruits. For many a dear child, taken from the world just as reason and conscience were unfolding and the knowledge of God was entering its mind, we may adopt the joyful lament of the poet for early piety departed:

> "It is not length of years that lends
> The brightest loveliness to those
> Whose memory with our being blends.
> Whose love within our bosom glows.
>
> The age we honor standeth not
> In locks of snow, or length of days;
> But in a life which knows no spot,
> A heart which heavenly wisdom sways.
>
> For wisdom taught by heavenly truth,
> Unlike mere worldly wisdom, finds
> Its full maturity in youth.
> Its antetype in infant minds.
>
> Thus was this child made early wise—
> Wise as those sages, who from far
> Beheld at once in Bethlehem's skies
> The new-born Savior's herald star.
>
> No more could learning do for them
> Than guide them in the path they trod;
> And the same star of Bethlehem
> Led this child's spirit to his God.
>
> Well may his memory be dear
> Whose loss is still its sole alloy—
> Whose happy lot dries every tear,
> With holy hope and humble joy.
>
> 'The brightest star in morning's host'
> Is that which shines in twilight skies;
> 'Scarce ris'n, in brighter beams 'tis lost,'
> And vanishes from mortal eyes.
>
> Its loss inspires a brief regret;
> Its loveliness is unforgot;
> We know full well 'tis shining yet,
> Although we may behold it not."
>
> *Bernard Barton.*

THE DEVELOPMENT OF A PUBLIC CONSCIENCE.

One of the most significant facts in connection with the recent trial at Boston, is the development which it has made of the moral sense and the moral capacity of the whole community. Not merely the Supreme Court of Massachusetts and the twelve men empaneled as a jury to sit upon the case, but every one capable of reading the evidence from day to day, has weighed that evidence and formed an opinion upon the facts, as if he was both judge and juror. But in so doing, each individual has assumed his own competence to sit in judgment on crime, declared his capacity to distinguish between right and wrong, revealed his own internal standard of moral action and his conviction of the penalty due to wrong doing; and thus has he acknowledged himself to be a moral being, under the righteous government of God, and amenable to his holy and universal law. This faculty of judgment, and this spontaneous sitting in judgment upon each other, prove men to be moral and accountable beings. And this evidence of man's moral capacity and accountability is universal. The rudest savage who hunts with tomahawk and scalping-knife the invader of his domestic hearth, testifies by his quick sense of personal injury and his innate promptings of revenge, that he has within him a law, a standard of right, which, however inoperative upon his own conduct, is yet real, distinct, and adequate to his own condemnation. No human being is sunk so low in ignorance or in capacity, that he cannot distinguish between right and wrong in the conduct of others toward himself, however slow he may be to make that distinction in his own conduct toward others. In this universal fact there is a just and proper foundation for a universal judgment. This principle the apostle Paul declares; "Therefore thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things—hast essentially the same depraved character. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2: 1, 3.)

The universal horror which the great crime at Boston has awakened, and the spontaneous demand of the community that the murderer should be sought out and brought to condign punishment, are but an echo of the voice of God in every human soul; and the intense and awful interest which has waited upon the solemn march of justice, foreshadows that dread day in which God shall bring every work into judgment and every secret thing. Let each one who has sat in judgment on the now condemned criminal sit also in judgment upon his own heart, anticipate the verdict of GUILTY, and secure for himself that Great Advocate who never pleads in vain.

A PROFANE SONG.

We have noticed with pain that the Hutchinsons continue to sing in public a song of their own composition, which brings into ridicule a passage of Scripture designed to convey the most serious impressions. The words of the song are as follows:

> "The horse bit his master;
> How came it to pass?
> He heard the good parson say,
> All flesh is grass."

This is sung in a drawling, whining monotone, accompanied with droll gesticulation, with a view to provoke laughter when the last line is enunciated; and this is its common effect. But that line is the language of a prophet of the Lord, setting forth under a most impressive image the brevity and vanity of human life—a thought which should always be expressed and received with deep solemnity. This song, and especially the manner of singing it, throws about these words a low, vulgar, and ridiculous association, which it is difficult afterward to eradicate from the mind. Children who hear it learn to speak lightly and to think lightly of the Word of God. Such a use of Scripture language is downright irreverence. We suppose that the chief attraction in the singing of the Hutchinsons is the harmonious utterance of sentiments of affection, philanthropy, and truth; and on this ground we have given them our hearty commendation. Nobody who knows anything of music expects from them an exhibition of extraordinary musical talent or skill, such as one expects at a concert of the Italian Opera troupe. The Hutchinsons can ill afford to trifle with their reputation for the moral tone of their entertainments. It is certainly less offensive to a Christian ear to listen to the exquisite strains of an Italian cantatrice, though she may warble in her native language the silly sentimentalism of an opera, than to hear the Word of God profaned in low and vulgar songs, by a band of family singers of a more respectable position in society.

THE MODE OF BAPTISM.

It has occurred to us that some of the references which we have had occasion to make to Dr. Peters' work on baptism, in our late discussion with some of our Baptist brethren, may perhaps be misunderstood. We may be allowed to say then that "Peters on Baptism" is in our judgment, one of the very best books in relation to the subject of which it treats. Following the same general line of argument with Dr. E. Beecher and other writers, to whom the author acknowledges his indebtedness, it presents in a very clear and convincing manner the proof that our Baptist brethren are entirely mistaken when they translate the Greek word *baptizo*, as used in the New Testament, by the Latin word *immerse*, or the Saxon word *dip*.

On this main point, we hardly need to say that we agree fully with Dr. Peters. He does not assume that the application of the person to the water instead of applying the water to the person, or the application of water to the person in some other mode than that which for convenience' sake he calls *sprinkling*, is an invalid or unlawful form of baptism; but he holds, and we think the position is a good one, that the New Testament affords no instance in which it can be proved that the religious ceremony called baptism was performed by the immersion of the person in the water.

If we were to translate the Greek New Testament word *baptizo* by some corresponding English word of common life, we should be at a loss to find a more exact equivalent than the significant Saxon *wash*. Isaiah cried, in the name of the Lord, "*Wash* you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well." In like manner John came preaching "the *washing* of repentance for the remission of sins," and administering a symbolical washing to represent that inward purity which he inculcated. In the same way Peter, under the commission of his Master, preached, "Repent and be *washed* every one of you in the name of Jesus for the remission of sins."

Doubtless there were under the Old Testament arrangements, symbolical washings by bathing the whole person. But such bathings, as we understand the matter, were private, the person bathing himself. We find no public religious ceremony of bathing in the Old Testament or in the New.

ANNUAL MEETING OF THE NEW YORK AND BROOKLYN ASSOCIATION.

The annual meeting of the Congregational Association of New York and Brooklyn was held at the lecture-room of the Church of the Puritans (Rev. Dr. Cheever's) on Tuesday and Wednesday of this week. The main business of the meeting was the examination of candidates for the Christian ministry. These were twelve in number, viz: Messrs. F. E. M. Bacheler, A. E. Everest, R. Hall, W. N. Harvey, S. S. Hughson, A. Plant, B. F. Romaine, C. Seccombe, G. C. Strong, J. R. Warren, E. Whittelsey, and G. B. Wilcox; eight of whom are members of the Union Theological Seminary, three of the Theological Seminary at New Haven, and one a student of the Seminary of the Reformed Dutch Church. After a thorough and protracted examination, which was creditably sustained by all the candidates, the Association voted to grant each of them a recommendation to the churches as a suitable candidate for the pastoral office.

The Association has so far systematized the examination of candidates for the ministry, that each department is conducted with thoroughness, in its place and its due proportion, and under the lead of an examiner previously appointed for that purpose. The topics embraced in the examination are, Personal Christian experience and motives for entering the ministry, Biblical interpretation and the Hebrew and Greek languages, Biblical Literature and History, Theological doctrine, Ecclesiastical Polity and Positive institutions, Ecclesiastical History, Pastoral Theology and ministerial duty, and (if deemed necessary) General Classical and Literary attainments. The churches will thus perceive that the Association endeavors to regard the injunction of Paul to Timothy, "Lay hands suddenly on no man."

On Tuesday evening a meeting of the Association for conference and prayer was held in connection with the Church of the Puritans. At this meeting reports were presented by the pastors on the state of the churches, which indicated a general state of outward prosperity, and encouraging signs of progress. The churches at Barryville, Middletown and Mount Hope, have been favored with revivals of religion, and other churches are now in the enjoyment of special tokens of divine grace. After the devotional exercises of the meeting were closed, a member of the Church of the Puritans proposed that a collection should be taken up to furnish Sabbath-school libraries for the church in Barryville, and the Bethesda (colored) church in this city; nearly fifty dollars were collected on the spot, part of which is to be appropriated for the purchase of a communion service for the church in Barryville.

On Wednesday evening, Rev. Mr. Beecher preached before the Association, in the Church of the Puritans, to a large assembly. A minute was read expressive of the feeling of the Association in view of the decease of Rev. A. B. Crocker, the preacher first appointed for the occasion.

A COMMUNITY POISONED BY A BOOK.

There is a volume for reflection in the following fact, related by a Virginia colporteur of the Tract Society. Let no one slight the influence of a single book, when one volume suffused with error can taint the moral character of a whole community. How much more easy and desirable to infuse at first the principles of truth and virtue, than to attempt to eradicate the destructive virus after it has become seated in the system.

"I have lately visited a portion of my field," says the colporteur, "noted for its infidelity, and as nearly as I can learn, *one bad book has been the means of it all*. And here I am encouraged with the thought that if one infidel book has done so much evil, the many good books I have circulated will, with God's blessing, do much good. The bad book was loaned years since by a person who has lately gone to eternity. Before his death, he directed me to get the book and destroy it, and I hope before long I shall be able to do so, without exciting any opposition."

The same colporteur states that he finds lamentable ignorance of the Bible. Some do not know that it contains both the Old and New Testament, and inquire, when he presents them a Bible, if it has the New Testament too. One woman said that they had a "little Bible." "I asked," says the colporteur, "if it was a New Testament." She replied that a man brought them to their house, and they bought two, and they were "*just little Bibles*." My opinion is that she did not know, for I asked a number of questions, and she could give no more satisfactory answers. I asked another woman if they had a Bible, and was told that they had not. I then asked if she had a New Testament. She replied, "No, we have no New Testament, or new Bible, either."

RALPH WALDO EMERSON.

From curiosity, I went one evening last week to hear this mouth-piece of transcendentalism lecture on Books. He thought there was a vast amount of "rubbish" published, and much time wasted in useless reading. He undertook to prescribe what books should be published. Homer, Herodotus, Socrates, Plato with his disciples, were all authors worthy of the closest study. All the old heathen philosophical writings were, in the opinion of the lecturer, indispensable. Confucius, the Chinese writer, was an author whose works should be universally read. He pitied the ignorance of the missionary who goes among the heathen expecting to enlighten them by the simple Word of God, forgetting that they, as well as nations who are called Christian, have *their* Bible, *their* mighty philosophers, and their giant-minded men! When the missionary could catch some of the spirit of those old heathen writers; when he could carry that spirit with him in his travels, then, and not until then, could he hope to civilize the degraded descendant of those intellectual wonders! The idea of enlightening the world by the Bible, seemed, in the opinion of the lecturer, utterly preposterous. The Bible, in his estimation, is the religious book of that portion of the world who call themselves Christians! But, then, other portions of the world also have their *religious books*; the Mohammedans, the Burmese, the Chinese; and why is not one as good as another?

He spoke of English literature, and said of all the writers of England three only were of any account; all the rest might be discarded, and not missed; the three exceptions were Shakspeare, Milton and Bacon; the others had left nothing worth transmitting to posterity! How much trouble this information will save the scholar and man of letters! Mr. Emerson seems one of those dreamers who think common sense altogether too common an article for a philosoper to use. After the lecture, I was thrown into the society of one of the transcendental school; one of those soaring, ethereal spirits, who think a dwelling-place on this sublunary sphere decidedly vulgar, and of course a devoted admirer of Emerson. "Oh! he is so *spiritual!*" was the exclamation, when conversing about the Bible and our future destiny. I tried to get their idea of heaven: "Oh, I try to have my heaven here; I think we can enjoy much of heaven here. It is heaven to me to listen to such a lecture as I have heard this evening: to be permitted to drink in the effusions of such a mind as Emerson's, is heaven indeed." And this, I suppose, is transcendentalism! Is it not lamentable that such principles have admirers and disciples?

D.

Brooklyn, March 25.

THE TRIAL OF PROFESSOR WEBSTER.

The extraordinary trial of a Professor of high standing, for the murder of one of the founders of his college, has been brought to a close. The whole proceeding has been characterized by a solemnity deeply impressive. Never was there a fairer specimen of judicial proceeding. The very empaneling of the jury showed how entirely the community had kept their minds from bias in regard to the guilt of the accused—for of all the men called as jurors, only six had allowed their minds to be biased before the trial, and were set aside. The dignity and intelligence of the Court suppressed all pruriancy and pettifogging of the lawyers. The unrivaled skill with which the evidence was brought forward could be compared to nothing but the progress of the iron shroud, drawing closer and closer around the victim. And upon the utter failure of the defense to explain one of the adverse circumstances, which by themselves made so complete and consistent a tale of crime, it seemed impossible that there could a doubt remain. And so it proved in the deliberations of the jury-room. On the first call of the jury, there was a perfect unanimity, with a single exception on a single point; and that one was soon satisfied by his own reflections. And the grave Court, of four distinguished judges, in passing sentence, declared that "on a careful revision of the whole proceedings, they can perceive no just or legal grounds of exception."

Our Boston correspondent sent us last week, a clear and succinct statement of the points that appeared thus far to have been clearly proved on the part of the prosecution. But as the whole proceedings had been so widely circulated, and as we still thought it probable the defense might change the whole aspect of the case, we postponed the publication of that summary, and now give it as follows.

BOSTON, March 25th, 1850.

I shall confine myself to the briefest possible summary of the several facts in evidence.

It has thus far been established upon apparently undoubted grounds, then:—

1. *That Dr. Geo. Parkman has never been seen alive since about* 2 *P. M., of Friday, the* 23*d of November last.*

2. *That he was then last publicly seen going toward, and within forty feet of entering the Medical College in North Grove-st.*, by Geo. F. Moore and D. Prouty, jr., two schoolboys just setting out for school, and by Elias, Albert, and Leonard Fuller, who carry on an iron foundry about 75 feet from the Medical College—who had business dealings with him, and who all saw, and one of whom, spoke to him as he then passed toward the door of the College.

3. *That on Friday of the week following—portions of a human body, together with some towels marked with Prof. Webster's name, were found in the vault of the private privy*, connected with Prof. Webster's laboratory, a vault which was accessible (without violence to the walls) only from the hole in the privy—and also other portions in the furnace of his laboratory, and in a tea-chest covered with minerals, in the same room.

4. *That these portions of a human body, were not those of a subject employed for ordinary dissecting purposes*—because the places where they were found were neither legitimate nor possible deposites for such subjects—because these fragments were not prepared with the arsenous injection which is applied to regular subjects for purposes of preservation, *because they were not dissected anatomically*—and because all anatomical material connected with the regular dissections of the College, has been elsewhere and otherwise accounted for. This was testified to by Dr. F. S. Ainsworth, demonsirator of anatomy at the Med. College, Drs. C. T. Jackson, O. W. Holmes, and others.

5. *That these remains were those of one and the same body.* This has been made out by the facts, that the thorax, pelvis, two thighs, and left leg, (being the parts still covered with flesh,) were of such a proportionate shape, and character, as to prove them parts of the same body—and that of all the great number of fragments of bone found in and around the furnace, (including portions clearly traceable to the cranium, face, neck, forearms, hands, right leg below the knee, and feet,) not a single *duplicate* has been discovered, not one which was not wanting to complete the imperfection of those covered with flesh—and not a single fragment which does not harmonize with the peculiar proportions and requisitions of the body, on the supposition that it is one and the same body. These facts rest upon the testimony of Drs. Winslow Lewis, James W. Stone, C. T. Jackson, and Jeffries Wyman.

6. *That these remains were those of a body about sixty years of age, and of a person ascertained to take much physical exercise in walking*—because of the partial ossification of the arteries; gray color of the hair found upon the back; appearance of the skin (thickened by age); and unusual development of the muscles of the lower limbs. Sworn to, by Drs. Lewis, Stone, Woodbridge, Strong, and Wyman.

7. *That these remains were those of the missing Dr. Geo. W. Parkman.* This most vital point seems to have made itself clearly visible in the sworn facts; (*a*) that he was well known to the physicians who scrutinized the remains, and who all testified that, while there was a general resemblance, there was nothing visible in any of the fragments *unlike* him; (*b*) that his brother-in-law, Robt. G. Shaw, swore that, in his belief, the body was that of his relative, because its form, size, and figure corresponded with his, and the hair upon its surface corresponded with his recent knowledge of Dr. Parkman's person; (*c*) that by the testimony of Drs. Strong and Jackson, the body was narrow across the shoulders, and the distance between the shoulders and the hips was less than usual, in these respects corresponding exactly with the somewhat unusual appearance of Dr. Parkman, while living; (*d*) that Dr. P. was a great *walker*—and therefore the conformation of these limbs resembled his in that respect; (*e*) that, by the measurements and calculations of Drs. Lewis and Stone, the body was proved to have been within half an inch (more or less) of the height of 5 feet 10 inches, which was the height of the late Dr. P.; (*f*) that the artificial teeth and fragments of jaw found in the furnace, have been fully identified by Drs. Keep & Noble, as being those of Dr. P. The evidence of Dr. Keep, if reliable, which there is no reason to doubt, is so interesting, as developing how God sometimes lays his plans in the minutest incidents, for the discovery of crime, long years before its commission, that I annex a large portion of it, from the report of the "Post." It is a sermon on "Special Providence," and was fully corroborated by Dr. Noble.

Dr. Nathan C. Keep—surgeon dentist—have been in practice very nearly 30 years. Live adjoining Dr. Lewis. Have paid considerable attention to mineral teeth, as well as natural teeth. Have known Dr. Parkman since 1822. Knew him professionally as long ago as 1825. Was his family dentist, and continued to be so. I have been shown a block of mineral teeth by Dr. Lewis. It was the Monday after Thanksgiving. I recognised them as teeth I had made for Dr. Parkman in 1846. [Is shown the block.] These are the same as shown me by Dr. Lewis. Dr. Parkman's mouth was very peculiar in many respects; the relation of the shape existing between the upper and lower jaw, marking it so peculiarly that the impression left on my mind was very distinct. I remember the peculiarities of the lower jaw with great exactness. The circumstances connected with their being ordered were somewhat peculiar. His first question was, when they were ordered, how long will it take to make them. When I told him how long, and asked why he was so particular, he said the Medical College was going to be opened on a certain day and he expected to be there, and he called upon to speak, and if he could not have his teeth by that day he did not wish to have them at all and would not order them. The time stated was a short one. The peculiarity of his mouth made the job a difficult one, requiring as much skill as could be used. I began them as soon as possible, worked on them from day to day—saw him frequently while they were in progress. From all these circumstances, and the shortness of the time, I remember the transaction more particularly than ordinary cases. I took the impression for the mold in the usual manner, beginning with getting an exact fac simile of each jaw. The usual word is impression.—Is done with warm wax in a piece of metal, into which it is pressed hard down till it becomes chilled. It is next oiled, and liquid plaster is poured into it.—In 20 minutes it is ready to take out. If no accident, it will be an exact copy of the jaw and gums. Here is the plaster cast of Dr. Parkman's lower jaw, taken from life. There were natural teeth, and 3 roots or stumps. [Exhibits the cast.] The plaster cast is put into a box of casting sand, turned over, and taken out, and zinc or brass poured in, making an exact copy. After stating further the manner of making the pattern, and the ultimate mold, each of which were produced, he stated that the mold for the upper jaw was made in the same manner. The gold plate is made from the trial plate of copper. The "trial plate," which was tried on Dr. Parkman's gum, I have here; also the trial plate for the upper jaw. The trial plate I have here for the lower jaw shows which were teeth, and which were stumps. I made a gold plate like the copper one, and tried it in the doctor's mouth; then ascertained the relation between the upper and lower jaw. The plate was fitted to the lower jaw in a plastic state somewhat. The same was done to the upper jaw, and their meeting or correspondence examined. There was wax between them to make them hold together. The receding of the upper jaw and projections of the lower jaw was a very strongly marked peculiarity in the doctor's mouth; but some other people have that peculiarity in some degree. The way the two fit together made the distinguishing peculiarity in his jaws. I have his sets of casts. The set showing both jaws separately, and one cast showing them together. The teeth were made in block. The material is put into the mold in one mass. The water is removed, and it becomes hard, so that it may be cut with a knife. The irregularity of the doctor's lower jaw required great calculation in fixing upon the quantity of material to be put in for teeth, making proper allowance for shrinking in such casted mold. The block is then baked and vitrified in muffles. The remaining natural teeth in the lower jaw required a different mode of arrangement in the work than the upper jaw. Four blocks were necessary; one on one side, and two on the other, and one small one in front. But they all fastened to one gold plate, and could be all put into and taken out of the mouth as one article. The two sets of teeth were connected by a spiral spring, which enabled the patient to open and close his mouth with less danger to displacement of the teeth than if without the spring. The teeth were fastened to the gold plate by pins of platinum. Nothing remarkable in this fact. In my haste in forwarding the teeth an accident happened, by which one of the teeth was injured, and it became necessary to have an additional bake for the block—Myself and assistant worked all night, and had thirty minutes to spare of the time for opening the medical college. My assistant was Lester Noble. Dr. Parkman had them in his mouth 30 minutes before the opening of the college. He came for them. When I next saw him, he said he didn't feel that he had room enough for his tongue. To obviate this difficulty I ground off the lower block next the tongue to make more room. By this grinding the color and the beauty of the enamel was defaced. The shape of ground portion was peculiar, it having been done on a small wheel, smaller than a cent. Many other slight alterations from time to time. Two weeks previous to his disappearance he called late in the evening, having broken a spring. It was 10 o'clock when he came.—I was in bed, and got up. Was with him about half an hour, put in a new spring, and he went home.

The day before his disappearance he came to my house to inquire about a servant that had lived with me. I went to Longmeadow to pass Thanksgiving, and returned on Monday following. The first thing I heard was, that Dr. Lewis wanted to see me. He came in and presented to me these portions of mineral teeth, saying he had been requested to bring them to me for examination. On looking at them, I recognized them as being the same teeth I had made for Dr. Parkman.

The block belonging to the left side of the lower jaw was the most perfect portion that remained. I recognized the shape and outline with the impression left on my mind of the set I had labored on so long. Several of the other portions had been very much injured by exposure to fire. I proceeded to look for the mold upon which the teeth were made, and upon comparing the larger block with the mold the resemblance was so striking——[Here witness was so overcome by his emotion that he could not finish the sentence.]

There is sufficient left to establish the identity of portions from both jaws. There is a piece from the right upper jaw, and a piece from the left upper jaw. Here are the remains of the front block on the upper jaw. This is the portion most injured.

These pieces make out the remains of the upper jaw and teeth. The lower left block is nearly entire. I find a sixth piece, which belonged back in the left jaw. The fifth piece is so injured that I cannot fix where it belonged. In one instance, two pieces, originally in separate blocks, have been run together. I call them still separate pieces, speaking of them as they were originally. I find in the blocks platinum pins remaining attached to the teeth. They were soldered to the plate, but did not go quite through the teeth. These pins were more like a treenail than a rivet. The left lower block is nearly entire. [Exhibits to the jury the correspondence between this block and the mold he had preserved. The counsel on both sides attend to his explanations to the jury.]

Next he shows the marks of the grinding on the block, and the absence of the pink color and enamel: done to give more room to the tongue, after Dr. Parkman had tried the set. The grinding was done with a small wheel, making a concave indentation upon the block. The indentation is pointed out to the jury, some of whom take the block in their hands. Proceeds—I find portions of gold imbedded with the teeth, and also a minute portion of bone. The bone is called the cancellated bone, so called on account of peculiar shaped cells in its structure.

To a juror—I saw the teeth in the doctor's mouth the last time he called upon me, while we were conversing, the day before he disappeared.

8. *There is evidence that the body of Dr. Parkman was sought to be destroyed.* Dr. C. T. Jackson testified that the flesh showed indications of having been subjected to a strong solution of phosphate of potash—which (especially if aided by heat) dissolves human flesh very rapidly.—The various fragments of bones found interfused with the scoriæ of the furnace, also indicate that the several parts of the body which they represent were attempted to be consumed by fire. By the testimony of Dr. Keep, it would seem that the mineral teeth must, in all probability, have been in their place in the head, when first exposed to the heat of the furnace; because, there are, fused into the substance of the teeth, minute fragments of *cancellated* bone, resembling that of the natural jaw, or the inside of the nostrils; because the parts of the two jaws were found together, when the natural action of the springs would have thrown them apart, if out of the head; and because the composition of the teeth is such that if suddenly exposed to great heat they would explode into fragments, whereas if in the head when thrown upon the fire, the heat would reach them so gradually as to preserve them in their present form.

9. *There is evidence that spots of blood were found upon a pair of slippers and upon a pair of pantaloons marked with his name, usually worn by Prof. Webster, in his laboratory.* Sworn to, by Dr. Wyman, who tested the spots with a microscope, and who also testified that there were numerous spots on the floor, stairs, &c. of *nitrate of copper* freshly applied, which is a proper article to remove blood, and which will in a few hours destroy its microscopic peculiarities.

FROM ANOTHER CORRESPONDENT.

BOSTON, MARCH 23d, 1849.

To the Editors of the Independent.

This has been an exciting week in Boston,

The evidence of character was briefly alluded to, and its weight assigned, according to its value. In the face of facts character would not avail, when these facts constituted a penal crime; in lesser crimes it had a weight which was acknowledged. It was, however, competent to offer such as evidence, and the Jury would have to pass on its consideration. Bad character was never held in law as presumptive evidence against any one charged with crime.

Many things yet remained to be touched; but it was hoped that such specialities were mentioned as would guide the legal deliberations of the jury.

The jury were then addressed as respected the character of their duty toward the prisoner and the commonwealth—without regard to the consequences; and although it should be found at a future time, that the conclusions of court and jury were erroneous, by acting upon the evidence they had heard, in a conscientious manner, they would have a justification.

The case was submitted to the jury at 8 o'clock, on Saturday night, the Court taking a recess. The jury sat a long time in their room without one word being spoken. The *Boston Courier* gives a striking account of what followed:

At half-past nine o'clock, the foreman, Mr. Byram, addressed his associates upon their duty, which he stated to be to render a verdict in accordance with law and evidence. There were three questions to be settled, in order to justify the jurors in the rendition of a verdict of guilty, and these were—was it proved that the fragments of a human body found on Prof. Webster's premises, at the Medical College, were the remains of the late Dr. George Parkman? Was it proved that Prof. Webster, and he alone, murdered Dr. Parkman? And was the murder the result of deliberation and malice aforethought? On each of these questions the jury voted by holding up their right hands, as follows:

First Question. Has the identity of Dr. Parkman's body been satisfactorily proved? *Yes*—each juror holding up his right hand.

Second Question. Did Prof. John White Webster, and no one else, murder Dr. George Parkman? *Yes*—each juror again holding up his right hand.

Third Question. Was the murder the result of previous preparation, and was it "malice aforethought?" On this interrogatory the jury stood *eleven* to one.

After this vote the jury rose from their table—some walked the room, others looked fixedly upon indifferent objects, and all were in tears and a terrible state of anguish. The dissenting juror was allowed to remain unquestioned for some thirty minutes, while he collected his thoughts and cast the evidence over again in his mind. Finally, he called upon his associates to vote again upon the question, when he held up his hand with the other eleven, and then a unanimous verdict was declared.

At twelve minutes before 11, the prisoner was brought in, and the court and jury came in, and the counsel took their places. The *Transcript* describes what followed:

George C. Wilde, Esq., the Clerk of the Court, who with evident emotion put the question—"Gentlemen of the Jury, have you agreed upon your verdict?"

Several of the Jurors responded, "We have."

Clerk—"Who shall speak for you, gentlemen?"

"Our Foreman," replied many of the panel."

The Clerk then called on the prisoner to stand up and hold up his right hand—which he did, exhibiting intense agitation.

Clerk—Foreman, look upon the prisoner. Prisoner, look upon the Jury. What say you, Mr. Foreman, is John W. Webster, the prisoner at the bar, guilty or not guilty?"

Foreman—"GUILTY."

When this terrible announcement burst upon his ear, the prisoner trembled nervously in every limb—so that his eyes, while his head fell convulsively upon his breast—at the same time he clutched the top of the bar before him, as if to support himself for a moment, and then slowly sunk back into his chair, in a condition much resembling the appearance of a fainting fit. From this he was soon aroused by the approach of his senior counsel, Judge Merrick, who communicated something to him which seemed to collect him; and when the learned gentleman, with the manner of the sincerely sympathizing friend rather than the lawyer, pressed his unfortunate client's hand at parting, the latter was touched in a spot which had been callous before, and he gave vent to his feelings in tears."

On Monday morning, the Court re-assembled for the purpose of passing the sentence of the law upon the convicted murderer of his benefactor. Judge Fletcher, the only member of the Court who had not sat in the trial, now took his seat. The Attorney-General rose and stated the case, and moved the Court to pronounce the sentence of the law. The prisoner rose, and was asked by the Clerk, what he had to say, why sentence of death should not be pronounced against him. The prisoner bowed, and took his seat in silence. Chief Justice Shaw then addressed him in the following words:

"JOHN W. WEBSTER:—In meeting you here, for the last time, to pronounce that sentence which the law has affixed to the high and aggravated offense of which you stand convicted, it is impossible by language to give utterance to the deep consciousness of responsibility, to the keen sense of sadness and sympathy, with which we approach this solemn duty. Circumstances which all who hear may duly appreciate, but which it may seem hardly fit to allude to in mere detail, render the performance of this duty, on the present occasion, most unspeakably painful. At all times, and under all circumstances, the feeling of indescribable solemnity attaches to the utterance of that stern voice of retributive justice, which consigns a fellow being to an untimely and ignominious death; but when we consider all the circumstances of your past life, your various relations in society, the claims upon you by others, the hopes and expectations you have cherished, with your present condition, and the ignominious death which awaits you, we are oppressed with grief and anguish; and nothing but a sense of imperative duty, imposed on us by the law, whose officers and ministers we are, could sustain us in pronouncing such a judgment.

To this verdict, upon a careful revision of the whole proceedings, I am constrained to say, in behalf of the Court, that they can perceive no just or legal grounds of exception. Guilty! How much, under all those thrilling circumstances, which cluster around the case and throng our memories with the retrospect, does this single word import; but the wilful, violent and malicious destruction of the life of a fellow-man, in the peace of God, and under the protection of the law; yes! of one in the midst of life, with bright hopes, warm affections, mutual attachments, strong, extensive, and numerous, making life a blessing to himself and others. We allude thus to the injury you have inflicted, not for the purpose of awakening one unnecessary pang in a heart already lacerated, but to remind you of the irreparable wrong done to the victim of your cruelty—in sheer justice to him whose voice is now hushed in death, and whose wrongs can be only vindicated by the living action of the law. If, therefore, you may, at any moment, think your case a hard one, and your punishment too severe—if one repining thought arises in your mind, one murmuring word seeks utterance from your lips; think! oh think of him, instantly deprived of life by your guilty hand; then, if not lost to all sense of retributive justice—if you have any compunctious rising of conscience, you may be ready to exclaim, in the bitter anguish of truth, "I have sinned against Heaven and my own soul,—my punishment is just. God be merciful to me a sinner."

God grant that your example may afford a solemn warning to all, especially to the young. May it impress deeply upon every mind, the salutary lesson it is intended to teach, to guard against the indulgence of unhallowed and vindictive passion—to resist temptation to every selfish, sordid and wicked purpose—to listen to the warnings of conscience and yield to the claims of duty; and while they instinctively shrink with abhorrence from the first thought of assailing the life of another, may they learn to reverence the laws of God and society, designed to secure protection to their own. We forbear, for obvious considerations, from adding such words of advice, as may be sometimes thought appropriate on occasions like this: it has only been our province on occasions like the present, to address the illiterate, the degraded, the outcast, whose early life has been cast amongst the vicious, the neglected, the abandoned—who have been blest with no means of moral and religious culture,—who have never received the benefits of cultivated society, nor enjoyed the sweet and ennobling influences of home. To such an one, a word of advice, upon an occasion so impressive, may be a word fitly spoken, and tend to good; but in a case like this, when these circumstances are all reversed, no word of ours could be more efficacious, than the suggestions of your own better thoughts, to which we commend you.

Against the crime of wilful murder, of which you stand convicted,—a crime at which humanity shudders,—a crime everywhere, and under all forms of society, regarded with the deepest abhorrence,—the law has denounced its severest penalties, in these few, simple, but solemn and impressive words:—"Every person who shall commit the crime of murder, shall suffer the punishment of DEATH for the same." The manifest object of this law, is the protection and security of human life,—the most important object of a just and paternal government. It is made the duty of this Court, to declare this penalty against any one who shall have been found guilty, in due course of the administration of Justice, of having violated this law. It is one of the most solemn acts of judicial power which an earthly tribunal can be called upon to exercise. It is a high and exemplary manifestation of the sovereign authority of the law, as well in its stern and inflexible severity, as in its protecting and paternal benignity. It punishes the guilty with severity, in order that the right to the enjoyment of life, the most precious of all rights, may be more effectually secured. By the record before us, it appears that you have been indicted by the Grand Jury of this county, for the crime of murder, alleging that on the twenty-third of November last, you made an assault on the person of Dr. Geo. Parkman, and by acts of violence you deprived him of life, with malice aforethought. This is alleged to have been done within the apartments of a public institution in this city—the Medical College, of which you were a Professor and Instructor, upon the person of a man of mature age, well known, and of extensive connections in this community, and a benefactor to that institution. The charge of an offense so aggravated, in the midst of a peaceful community, created an instantaneous outburst of surprise, alarm and terror, and was followed by universal and intense anxiety to learn, by the results of a judicial proceeding, whether this charge was true. The day of trial came, a court was organized to conduct it—a jury almost of your own choosing was selected, in the manner best calculated to insure intelligence and impartiality. Counsel were appointed to assist you in conducting your defense, who have done all that learning, eloquence, and skill could accomplish in presenting your defense in its best aspects. A very large number of witnesses were carefully examined, and after a laborious trial, of unprecedented length, conducted, as we hope, with patience and fidelity—that jury have pronounced you guilty.

The last sad duty of pronouncing sentence, which is indeed the voice of the law, and not our own—yet in giving it utterance, we cannot do it with feelings of indifference, as a formal and official act. God forbid that we should be prevented from indulging and expressing those irrepressible feelings of interest, sympathy and compassion which arise spontaneously in our hearts. And we do most sincerely and cordially deplore the distressing condition into which crime has brought you, and though we have no word of present consolation, or of earthly hope, to offer you in this hour of your affliction, yet we devoutly commend you to the mercy of our Heavenly Father, with whom is abundance of mercy, and from whom we may all hope for pardon and peace. And now nothing remains but the solemn duty of pronouncing the sentence which the law fixes for the crime of murder, of which you stand convicted:—which sentence is, that you, John W. Webster, be removed from this place, and detained in close custody, in the prison of this county, and thence taken, at such time as the Executive Government of this Commonwealth may, by their warrant, approve, to the place of execution, and there be hung by the neck until you are dead—and may God, of his infinite goodness, have mercy on your soul."

Thus ended this remarkable trial, most extraordinary for the circumstances and the parties involved; and most honorable for the ability, the dignity, the calm impartiality of the proceedings; and most affecting for the momentous consequences it carries with it. Nothing now remains but the final execution, the day for which, will be appointed by Governor Briggs. The papers add:

"When the last and most trying point of the Judge's duty approached—the pronouncing of the dread sentence of injured law—the wretched man bent down his head, and showed every indication of the most abject prostration. As the last words fell from the mouth of the Judge—with all the solemnity which grief-stricken age could impart to them—Dr. Webster slowly sank into his chair, while tears, which had previously flowed, came more freely. He leaned on his right hand, in which was his handkerchief covering his face; and he wept—"even as a strong man weepeth"—many around mingling tears of sympathy with those of the unfortunate man's remorse."

"The family of Dr. Webster was not informed of the verdict the night it was rendered. Friends, however, undertook the task of preparing their minds for it. The awful disclosure was made to them on Sunday morning, by Mrs. Wm. H. Prescott. The scene was most heart-rending, and the wails and shrieks could not be concealed from the passers-by. Every effort has been made by their friends to assuage the grief of the afflicted wife and daughters, who up to a late hour confidently expected an aquittal. A letter of condolence was presented them on Sunday afternoon, signed by the heads of nearly all the principal families of Cambridge, including the Honorable Edward Everett, Jared Sparks, Professor Norton, Judge Fay, etc."

FROM OUR BOSTON CORRESPONDENT.

BOSTON, April 1st, 1850.

MESSRS. EDITORS:—The last week has been one of excitement, of a kind and degree unparalleled in New England. As day after day the terrible LAW has been drawing its remorseless cords tighter and tighter about its distinguished victim, men have looked, and turned pale and trembled as they looked. When the evidence began for the defense, the community longed to see the criminal bring forth some substantial explanation of the dreadful circumstances, and confidence was high that it would be so. But none was offered! And the two slender facts by which the prisoner was attempted to be drawn out of the yawning chasm were, his previous good character, and some evidence that the murdered man was seen after the hour of his alleged murder. The prisoner's defense probably tended as much against him as did the argument of the government counsel, and his own few words added—when permission was given, before the Judge's charge—but deepened the feeling of his guilt. So that it was not wonderful that the jury—though favorably constituted toward him—should be speedy and unanimous in their solemn verdict. Prof. J. W. Webster is GUILTY of the atrocious murder of Dr. Geo. Parkman! So twelve honest men have said, after a protracted trial, as favorably managed toward the accused as any trial could ever be. GUILTY! "LET HIM THAT STANDETH TAKE HEED LEST HE FALL." "OUR SUFFICIENCY IS OF GOD!"

MINISTERIAL, ETC.

Rev. C. E. Stowe, D.D., has been elected to the Collins' Professorship of Natural and Revealed Religion in Bowdoin College, and it is expected that he will soon enter on its duties. Rev. Mr. Swain, of Nashua, has declined the call of the church in Cincinnati. Rev. Mr. Russell has accepted the call of the church in East Randolph. Rev. Asahel Bigelow, recently of Walpole, Mass., is about to be settled over the Congregational church in Hancock, N. H., left vacant by the decease of Rev. A. Burgess. Mr. Rufus King, late of Union Theological Seminary, has received a call to the Congregational church at Amesbury Mills.

DEATH OF HON. SAMUEL T. ARMSTRONG.

This gentleman, well known to the civil and religious world, who had served the State as Lieut. Governor and Senator, and the city as Mayor, and who was now President of the Board of Trustees at Andover, died instantaneously at his residence in Beacon-street, at the age of 66, between six and seven o'clock on Tuesday evening. He was in the act of conversation with his wife, when he fell dead upon the floor. He was an officer of the Old South church, and had been identified with many of the movements of Christian enterprise. He is said to have amassed a large property in the sale of "Scott's Bible" and kindred books, which he brought forward to the patronage of the American Christian public.

MORTON.

RELIGIOUS INTELLIGENCE.

HOME MISSIONS.

A. H. . S.—The *Home Missionary* for April contains a notice to the missionaries of the Am. Home Miss. Soc., that they receive the valuable *Journal of the American Temperance Union* for this year through the liberality of Gen. A. W. Riley, who is so well and widely known as the able volunteer lecturer on temperance.

The treasurer of the A. H. M. S. acknowledges the receipt of $14,106 in the month of February—of which $5,306 is the legacy, in part, of the late Mrs. Martha Bulkley, of Wilbersfield.

Mr. Edward W. Parsons, of the firm of Brown & Parsons, Hartford, has been appointed treasurer of the Connecticut Missionary Society, in the room of Francis Parsons, Esq., resigned.

A call is made in behalf of the mountain district of East Tennessee, containing 28 counties, a country rich in water power and mineral wealth, with a fertile soil and healthy climate—"the Switzerland of the South." It is stated that "nearly one half of these counties are destitute of a preached Gospel by an enlightened ministry."

A letter from Rev. G. H. Atkinson, of Oregon, speaks despondingly of the effect of the fluctuations occasioned by the rage for California adventure. A charter of incorporation has been obtained for the Tualatin academy, and one for a female academy in Oregon City. The nuns have now a large school there, chiefly of Protestant children, and the Jesuits have promised land for a seminary.

A correspondent in California thinks the best thing that can be done to give stability to religious institutions there, is to send out materials for chapels, of plain construction, such as will hold 200 to 500 persons. He says, "This is to be a noble State; facilities for well-rewarded industry are open on every hand for *permanent* settlers;" and he wants a sound theology to take the first stand, and preoccupy the ground.

Rev. E. D. Neill writes from St. Paul, Min., that a church was organized the first week in December with eight members, and another at Stillwater, and the church at Fort Snelling has been revived. At the first communion of the church at St. Paul, Dr. Williamson, of the Indian Mission, assisted, and among the communicants were four or five of the late "wild Sioux," enveloped in their blankets—thus realizing the idea so finely expressed by Mr. Stiles, at the last annual meeting, that the operations of the A. H. M. S. have reached the line where Home and Foreign Missions work side by side. The Society are making arrangements to send several other ministers to the territory. Will they explore Pembina?

Rev. W. P. Apthorp dates his returns at "Oskaloosa, Mahaska Co., Iowa." The Sabbath-school is a "union school," having "two kinds of Presbyterians, Methodists, and Congregationalists" engaged in it. We never hear of "two kinds" of Congregationalists in such cases. Rev. W. L. Coleman, of Bellevue, Jackson Co., speaks of the good effect upon the feeble churches of the meetings of Association.

Rev. C. E. Rosenkrans, of Columbus, Columbia Co., reports the organization of a Congregational church at that frontier station. A great call is raised for more help of ministers. Another says, "The *Repository* and the *New York Evangelist* I shall not be able to have this year, because of the expenses of my sickness and of my family." [A friend, whose eye caught this sentence, has ordered and paid for *The Independent* to this brother for one year from date.]

A missionary in Wisconsin gives the following description of the incidents connected with his first year's occupancy of his field of labor:

"When we came, we found no vacant dwelling-house, and no family who were able or willing to take us to board, and for a time thought we should be forced to abandon the field; but the Lord put it into the heart of one of the church, himself in very straitened circumstances, to provide us with temporary accommodations, at much inconvenience, until another of the members offered to empty his granary, if we would accept of it, for our winter's abode. We did embrace his offer with thankfulness, and have for a month occupied it. Though not as tightly built as those log cabins designed for habitation, we find it pretty comfortable, except in extreme cold weather; but when the mercury stands at many degrees below zero, the 'ceiled houses' we have left in our native city are remembered with something of regret; not that we for a moment regret this deprivation of the comforts and luxuries to which we have been accustomed at the East. We would not exchange our mean and sometimes uncomfortable dwelling for the most commodious parsonage in all New England, satisfied, as we are, that we have obeyed the call of Providence in coming hither.

"My people propose, with what aid I can procure for them, to erect a parsonage in the spring; and they seem anxious (and this I encourage) to have a house of worship which they can call their own; but they are, without exception, extremely poor. They have abundance of food, but very little money, scarcely enough to pay their taxes, consequently their ability falls far short of their desire."

FOREIGN MISSIONS.

MISSIONARY INTELLIGENCE.—At the monthly prayer-meeting held on Monday afternoon in the Tract House, it was announced that Mr. and Mrs. Hoisington, of the Ceylon Mission, have arrived at Boston, being compelled to come home on account of ill health. The communications from different parts of India all bear evidence of a widening field and a growing demand for Christian missions—signs, undoubtedly, that God is preparing ere long to do some great things for India.

A letter from Mr. Johnson, at Fuh Chou, China, Dec. 12, mentions that he had been absent from his station for five months, at Ningpo and Shanghai, and had married Miss Selmer, of Stockholm, a lady who was sent out by the London Ladies' Association for the Education of Heathen Females. Mr. Doty, at Amoy, Dec. 20, had been ill, but recovered. Regular service is maintained in the chapel. He states that the church members give him much comfort. They seem to be praying, growing Christians, walking in the ways of the Lord and in the joy of the Holy Spirit's presence and influence.

Mr. W. W. Scudder, at Manepy, Dec. 27, mentions that, within a year, six have been removed from their circle; his wife and Mrs. Apthorp by death, and Mr. and Mrs. Hoisington and Mr. and Mrs. Fletcher have left for this country.

Mr. Bowen, at Bombay, Jan. 15, gives an interesting account of the discussions he is holding almost daily with the Parsees, on the claims of Christianity and of the various systems of idolatry. Mr. Wilder, at Ahmednuggur, has been able to break up a case of hook-swinging, which he fell in with during one of his tours. The crowd was already assembling to see a young girl fulfil a vow which she had made, when Mr. Wilder gained access to her brother, who was also a magistrate of the city; and while the priests of different temples were quarreling among themselves for the privilege and profit of inserting the hooks in the back of the victim, the brother was persuaded to interfere and prevent the ceremony. The priests were very angry that they had lost their perquisite—one shilling; the multitude were chagrined at their disappointment, and the girl expressed great joy at her escape.

Mr. Breath writes from the Nestorian mission, Dec. 25, an encouraging account of the increase of the schools both in the plains and the mountain districts.

Mr. Schneider, of the Armenian mission, Nov. 15, visited Marash, two days' journey from Aintab, where he found a spirit of inquiry. A visiting committee, consisting of thirty individuals, has been appointed by the church at Aintab, to go among their friends and converse with them on the subject of their souls' salvation. A book on the origin of Fasts and Feasts in the Christian Church has been published, and is read with avidity. The people are amazed at finding these ceremonies to be of human origin. At Kissah, twelve hours from Antioch, there are 15 persons awakened, through the influence of two or three New Testaments which were left them by Mr. Van Lennep two years ago. Afterwards a pious school-teacher went there, and was employed by these individuals to teach their children. They were soon threatened with excommunication, but a reconciliation was effected on condition that they should be allowed to read and examine the Scriptures. Each of the fifteen has a circle around him, whom he is instructing in the doctrines of the Scriptures. They intend soon to separate from the Armenian Church, and apply for a missionary to reside among them. It is surprising what power the Gospel is exerting in those regions, now that the mission efforts are disconnected from the old corrupt communions. At Kaisarea, there are 30 persons of evangelical views. A vartabet in one of the monasteries asked with tears, "What shall we do to be saved?" On the 7th Jan., seven were received into the church at Aintab. The scene was very impressive, many wept aloud, and one man of high standing, who had been long hesitating, seeing this scene, said that nothing but death should prevent him from openly espousing the truth.

Rev. Mr. Holmes, Constantinople, Feb. 9th, describes the death-bed repentance of Carabet, who had formerly sympathized with the Protestants, but recanted during the persecution in 1846. During the winter he was taken sick, and refused to receive absolution from the priests, or even to put himself under their care, though suffering from cold and want. At his request, he was received by one of the Protestant brethren, and died at his house. He gave abundant testimony that his trust was alone in Christ. He took great delight in being surrounded by the despised and outcast followers of the Redeemer. Though he had grown gray in superstition, he did not dare to go through the form of confession, but died trusting only in his Savior.

The storm of persecution has at length broken out in the Greek Church. A member of that Church, named Yanco, who for several months had been among the Armenians, and was teaching others in these new doctrines, was excommunicated some months ago, and joined the Protestant community. On the 17th of January he was arrested, and with savage violence dragged through the streets by the officers of the Patriarch. He shouted as he went, "I am a Protestant." He appealed to the police for protection, and both he and the officers were imprisoned. On the representation of the Protestants, a trial was granted. Yanco was acquitted, and the beadles were fined and imprisoned. The Patriarch having previously, on false pretenses, procured a firman for his exile, employed this to procure his arrest the second time. Yanco was thrown into the same prison and delivered up to the power of the Patriarch. But another petition from the Protestants was prepared, and the Pasha was induced to demand Yanco, who was remanded to prison *the third time in thirty hours*. After a full investigation, he was again set at liberty. The Patriarch failing in his attempt to procure his banishment, tried the effect of bribery, but Yanco replied, "I am a Protestant. If you cut me in pieces I shall die protesting that there is salvation only in Christ."

This is the first instance of persecution in the Greek Church for embracing Protestant views. The manner in which it was borne, and the favorable issue, cannot fail to exert a great influence upon the members of that communion. The Turkish Government have never before inflicted punishment upon the persecutors of the Protestants.

LONDON MISSIONARY SOCIETY.—The *Missionary Magazine and Chronicle* for February, contains a letter from Rev. W. H. Drew, of Madras, dated Sept. 13, describing the ordination of two native pastors:

"At the request of my brethren of the Western Committee I went to Bellary to attend the ordination of Enoch Paul, as successor to the lamented Samuel Flavel. It was my delightful privilege to find there a considerable native church, gathered out of heathenism by the labors of our late devoted native brother. Their testimony to his excellence was most cheering. He seems to have been a man remarkably fitted by God for the great work of the Christian ministry among his idolatrous countrymen.

"On my return to Bangalore I had the privilege of delivering the charge to *another beloved native brother*, Shadrach, who has been ordained as co-pastor with Mr. Sugden, over the Tamil church. We had a large and most attentive congregation. I have known Shadrach long, and esteem him highly in love for his work's sake, and his consistent Christian character. A most pleasing testimony to his true excellence was afforded by the pleasure which the church evinced in having their former faithful and affectionate catechist set over them as their pastor."

If there had been any room to doubt the amenability of the Committee to the patrons and supporters of the society, the discussions which have taken place during the year must have removed all doubt, by the evidence which they have elicited, both of the candor and integrity of the Committee, and the sincerity and friendliness of those who have been most pertinaciously bent upon looking into things and knowing the why and wherefore of what is done, for the purpose of proving that the responsibility of the Committee is a reality and not a pretence. A great meeting of the members and friends of the society was held at Leeds, Jan. 9, which was attended by Drs. Raffles and Tidman and Rev. T. Stratton and R. Flitcher, as a deputation from the Committee in London. The Secretary of the auxiliary at Leeds is Rev. J. G. Miall, at whose instance the investigation took place last fall. At the public meeting, Messrs. Miall and Tidman made their statements and explanations which were so satisfactory that a resolution was passed approving of Mr. Miall's proceedings, and at the same time expressing the most perfect confidence in the officers of the society. Mr. E. Baines brought forward evidence to prove that the Mission schools at the Cape of Good Hope had received donations from the Government. Mr. Tidman declared that he had been ignorant of the fact, concurred in the disapproval of it, and the meeting adopted a resolution—

"That the receipt of money raised by taxation and granted by Government for the purposes of religious teaching, involves the entire principle of religious establishments: that this meeting, therefore, earnestly recommend to the directors of the society to carry out the rule on which they have as a society acted, by requiring their missionaries to decline Government grants for schools."

The conduct of the deputation, in meeting so frankly the views and wishes of their attached friends in the West Riding, gave the warmest satisfaction to the meeting, and the deputation, on the other hand, seemed much gratified by the earnest affection manifested to the society.

The annual meeting of the society is to be held in Exeter Hall, London, on Thursday morning, May 9th, with an adjourned meeting in the evening, at Finsbury chapel. Sermons will also be preached on Monday evening, at the Scotch National church, by Rev. Dr. Cumming; on Wednesday morning, at Surry chapel, by Rev. Baptist W. Noel; evening at the Tabernacle, by Dr. Wardlaw; Friday evening, Poultney chapel, sermon to the young, by Rev. James Sherman; Lord's Day, sermons at various places in London and its vicinity; Monday evening, the Lord's Supper at the usual places in and around London. The service in the Scotch National church is in place of the annual sermon which had for upwards of fifty years been invariably preached by a minister of the Church of England in some Episcopal church or chapel of the metropolis. Last year, the Bishop of London, in ignorance, as he says, of this uniform usage, prohibited the use of a chapel for this purpose; and on being applied to by the committee this year, he returned the following letter, from which it will be seen that there can be no expectation of any future countenance or aid from those who are subject to the authority of "C. J. London."

"LONDON HOUSE, 29th January, 1850.

"SIR:—I have to acknowledge the favour of your letter of the 23rd instant, and I beg to offer my thanks to the Committee of the London Missionary Society for the courtesy of their communication.

"It is true, that if, before I wrote last year to Mr. Mortimer, I had been made acquainted with the fact, that an Annual Sermon had for many years been preached for the Society in one of the London churches, without interruption or objection, I should not have thought it necessary to interfere for the purpose of preventing his fulfilment of a promise of which public notice had been given.

"But now that the custom has been once broken through, and that I am requested to state whether I am disposed to give my consent to its renewal, the question appears to me to have taken a different shape. It is obvious, that, if I were to answer that question in the affirmative, a practice, which has been heretofore rather connived at than permitted, would be resumed under my express sanction; and this I do not feel myself at liberty to give.

"I beg to assure the Committee, that their kind considerateness in writing to ascertain my sentiments before any Clergyman of my Diocese should be applied to for the use of his pulpit, increases the concern which I feel at being obliged to return an unfavorable answer to their inquiry.

"I remain, Sir, your obedient Servant.

"Mr. E. Prout. (Signed) C. J. LONDON."

REVIVALS.

HOMER, N. Y.—A note from the pastor, Rev. T. K. Fessenden, dated March 27th, says: "I am happy to say that we have for several weeks been enjoying a most precious revival of religion in two of the districts connected with my congregation. I have never seen more delightful and manifest displays of the presence and gracious power of the Holy Spirit upon the hearts both of the impenitent and of professed Christians."

PITTSFIELD, ILL.—A private letter, dated March 16th, says: "We have enjoyed a precious season of refreshing from the presence of the Lord since the year began; twenty-five have united with the Congregational church on profession, and probably several more will do so at the next opportunity."

ST. CLAIR, MICH.—Rev. H. H. Morgan, in a letter to the *N. Y. Evangelist*, speaks of the results of an interesting revival in that place, in saving a feeble church from being given up to extinction. His labors there commenced last spring; and forty-six are already added to the church, with a prospect of nearly as many more. He says:

"During the summer it was evident God was with us; occasionally a soul was hopefully converted, and the general impression was, that we were going to be visited by a great outpouring of the Spirit. In the fall I perceived everything was ripe for the harvest, and that we had only to concentrate the feeling in the community by a series of evening meetings, in order to procure a great blessing. When this was proposed to the church all rejoiced, and with one heart and voice said, 'We will go up and take the city.' As a preliminary step, we appointed a day of prayer and fasting. On this day God honored us with his presence, and we experienced a solemn, melting, and refreshing season. We commenced our meetings on Monday evening, Dec. 17th. The prospects this evening were very promising, and the work progressed silently and gradually from night to night for four weeks: then we moved the scene of action up the river two miles for two weeks. Here God effected wonders for Zion. Previous to these meetings there was not a praying man in the place—now they sustain a weekly prayer-meeting, in which ten or fifteen take part. Several family altars have been erected."

RICHMOND, WIS.—The *Evangelist* is informed of a powerful revival in progress in this place.

LAGRANGE, N. Y.—A revival is in progress in the church of which Rev. Sumner Mandeville is pastor.

POMPEY, N. Y.—A letter in the *Religious Recorder* mentions that at the last communion in the Presbyterian church in that place, more than forty persons, some of them heads of families, stood up in the presence of a very large congregation, and took upon themselves the vows of God. Nearly as many more are indulging hope, and will doubtless connect themselves with that or some other church.

OSWEGO, N. Y.—The *Daily Commercial Times* has repeatedly noticed a remarkable attention to religion as pervading the community. A late paper says:

"Lent will be observed throughout this week. Christ's church will be open every morning for prayers. Sermons in the evening, or afternoon. The Baptist churches have had many additions, and also the Methodists, the first Methodist Episcopal church, on this side of the river, having had an addition of nearly two hundred within a few weeks. The interest in both the Presbyterian churches is on the increase, many conversions having already resulted among all classes of citizens. Rev. Mr. Burchard is soon expected to preach at Rev. Mr. Judson's church. Prof. Smith, of the Auburn Theological Seminary, was present last week, and aided Rev. Dr. Condit in his laborious duties. Prof. S. preached three times last Sabbath in the first church, with great power and unction. In all the evangelical churches, meetings are to be held, we believe, every evening this week; and if the efforts of the clergy, with the aid of divine guidance, can make men better and add to their happiness, it will be accomplished in this city. As one of the first fruits, we are informed that two keepers of dramshops have taken down their signs and have resolved to follow other business. Even our Roman Catholic neighbors are not inactive. Meetings are held at their church quite frequently. Last Sabbath all the attendants had pieces of evergreen in their hands. It was Palm-Sunday."

PRINCETON, N. J.—The *Presbyterian* notices the continued progress of the work, both in the town and in the college. On Sabbath, the 17th ult., thirty-nine persons were added to the First Presbyterian church in Princeton. Praise to God.

"Nearly all the students have been more or less affected by the interesting state of things, and many cases of hopeful conversion have occurred. Meetings for prayer and conference are crowded. The gay and thoughtless are brought under the power of the Holy Spirit, and it is believed that many more will yet be made the subjects of renewing grace."

URBANA, OHIO.—Rev. Thomas F. Magill states that, as the result of the recent work of grace in the Prisbyterian church of Urbana, eighteen persons have been received on profession of faith, and that others are still inquiring.—*Presb. of the West.*

FINDLAY, OHIO.—A letter of Rev. W. Hollyday to the *Presbyterian of the West*, says:

"During a meeting which lasted eight days, in the month of February, about *twenty* persons were received to the communion of the church by a profession of their faith in Christ. Many others were inquiring. Those received were all young persons—most of them the children of the church."

COLUMBUS, IND.—The Genesee *Evangelist* has a letter from Rev. Charles Merwin, which states that there has been a pleasing work of grace in progress in that society for some time. There have been a great many persons seriously impressed, and probably from fifteen to twenty are indulging hopes.

MR. FINNEY IN ENGLAND.—A note from a gentleman in this city says:

"I have a letter from Mr. Hutchinson, by last steamer, in which he says he has been over to Birmingham to see Mr. Finney, who was then preaching nightly to crowded auditories in the Congregational chapel in 'Steel House Lane,' the meetings lasting often till 11 o'clock, P. M. He is the guest of H. Phillips, Esq., Balsal Heath, two miles out of Birmingham, and has found influential friends and coadjutors there—among others, Rev. M. James."

ST. LOUIS, March 21.—We copy the following paragraphs, nearly consecutive, from a column of the *St. Louis Presbyterian*, Rev. Joseph Templeton, editor:

CITY MORTALITY.—For the week ending March 18th, whole number of deaths were forty-four—of whom sixteen were under five years of age. No cholera.

CHURCH FORMED.—On last Sabbath night another church was organized in our city, and the sacrament of the Lord's Supper administered. This church is especially intended for boatmen and their families, though open to strangers visiting our city, and all others. We understand that they have it in contemplation to erect a church edifice in a short time; in the meantime they will hold their meetings in the Odd Fellows' Hall.

HOLD THEM UP.—The noble stand taken by Tennessee and Maryland, in reference to the Southern Convention, cannot fail to meet with the warmest approval of millions of American freemen.

The Baltimore Conference of the M. E. Church have authorized the publication of a weekly newspaper to be called "The Baltimore Conference Christian Advocate and Itinerant," to be edited and published by three preachers of the Conference and two laymen.

A Christian anti-slavery meeting has been called in Cincinnati on the 17th of April. The call is signed by clergymen of the Presbyterian, Congregational, Methodist, and Episcopal churches, and invites Christian conference and consultation on the subject of slavery as connected with the Christian Church.

The General Conference of the Methodist Episcopal Church South, meets in St. Louis on the 1st May.

The Old School Presbyterian General Assembly will convene at the usual time in May.

Professor Calvin E. Stowe, now of Lane Seminary, Ohio, has been elected Collins Professor of Natural and Revealed Religion, in Bowdoin College, Brunswick, Maine.

Rev. William L. McCalla has become a member of the O. S. Presbytery of Philadelphia, and received a call to the charge of the Union Presbyterian church in Philadelphia.

Rev. T. D. P. Stone, late teacher and chaplain in the Reformed School at Westboro', Mass., has taken charge of the Connecticut State Normal School, at New Britain, as associate principal with Mr. Barnard, superintendent of common schools.

MINISTERIAL CALL.—We learn that the Allen-street Presbyterian church have voted unanimously to call Rev. George Thacher, of Nantucket, to be their pastor.

Rev. Samuel Washburn has declined the call of the Eastern Congregational church in this city.

ORDINATION.—On Wednesday, Feb. 20, Mr. David M. Elwood, a licentiate of the Association of Fairfield West, was ordained and installed pastor of the Congregational church and society, in Trumbull, Conn., by the Consociation of Fairfield East. Invocation by Rev. Mr. Merwin, of New Haven; sermon by Rev. Dr. Hall, of Norwalk; ordaining prayer by Rev. Dr. Hewitt, of Bridgeport.

Rev. Samuel W. Strong, late of the New Haven Theological Seminary, was ordained pastor of the Fourth Congregational church in Springfield. Sermon by Rev. Mr. Strong, of New Haven, a brother of the pastor; ordaining prayer by Rev. Dr. Osgood, of the First Church.

FOREIGN.

In a short time we shall again have a weekly steamer from Europe. As we have no English mail this week, we prepare from our files by the *Niagara* a miscellaneous gathering of things, just in the order, or disorder, in which they strike our eyes or gain our attention.

The late military appointments by the French President seems to have been designed as evidence that he and Gen. Changarnier are not one. The result will probably be similar to those which followed Mr. Polk's withdrawal of troops from Gen. Taylor.

In preparing the new Law of Instruction for France, the committee inserted a provision that the Instructors-General and the Inspectors of Academies should only be selected from a list presented by the Council; i. e., creatures of the bishops and the Jesuits. The Minister of Instruction moved an amendment, abolishing this restriction, and leaving the choice open; and this was carried. Mr. Dupin exclaimed at once, "That's a kick into the ant hill." The Jesuits are much excited at this defeat of their well-planned scheme to secure the control of education.

The publication by the committee of the Independent churches of France contains an interesting sketch of each one of the churches. Accessions of new churches are received from time to time. One of the condition of union is, that the church must be "constituted on the principle of an individual profession of faith, with the guaranty of an internal discipline." They "interdict all admission to the Lord's Supper, as a thing of course, after catechetical instruction, or upon the attainment of a given age," and require a personal profession of faith and obedience.

M. Napoleon Roussel, who has stood aloof from the Independents, has published a pamphlet entitled *Reforms in the Reformation*, in which he shows the remains of Romanist ideas still cherished among European Protestants, especially in the efficacy of sacraments, and the prerogative of the priesthood.

Captain Packenham, R. N., was driven from the territories of Lucca (now united to Tuscany), for the crime of "Protestant propagandism," because he had given a sick man in the hospital, a little book published at Florence with the approbation of the censor. He retired to Florence, where he resided very quietly, until at last he fell into a trap set for him doubtless by the Papist intriguers. He was asked to visit a young Italian who was sick in bed, and on doing so, he left one of his books, which was soon seized by the police, and notice given to Capt. P. that if he would quietly withdraw, no steps would be taken against him. It came out that the Roman government had required that of Tuscany to interfere. The British ambassador was at length officially notified that unless Capt. P. should leave the dukedom in seven days, the authorities would take measures to remove him. Capt. P. has resided for years at Florence, and a forced removal is an injury to his health and property, in breaking up his household, &c. He is a man of high moral and religious character, and has the advantage of powerful family connections, in addition to his standing in the navy. If he is driven out, he will have the opportunity of telling the people of England how British subjects are treated in the petty sovereignties of Italy.

Throughout all Italy the body of the people have absented themselves from the public displays and ceremonies of the Carnival—at Rome and Naples, no less than at Milan and Venice. Even at Florence, the Grand-ducal carriage was almost alone in the public *Corso*. At Rome, the efforts of the pri

Editors' Table.

THE MESSRS. CARTER, 285 Broadway, (under the Irving House.)

We have upon our Table the following works recently published by these gentlemen. They are so numerous and various that we can scarcely do more than read them by their titles, and direct to them the attention of those of our readers who are interested in the several departments of Christian Literature to which they respectively pertain.

THE PHILOSOPHY OF UNBELIEF IN MORALS AND RELIGION, as discoverable in the Faith and Character of Men. By the Rev. Herman Hooker, M.A.

This is a republication of a work well known and widely read some twelve years since. In it the author investigates the sources of the incongruity between the character of professed believers in the Scriptures and the doctrine which they avow; and finds the secret of this in their practical and often unconscious infidelity. He endeavors then, if we understand his drift, to analyze this infidelity into its elements and germs, and to enforce the practical lessons appropriate to his subject,—of self-examination, and a diligent seeking for conformity to the Truth.

ON THE COMMON MAXIMS OF INFIDELITY. By Henry A. Rowland.

This volume is written with force and point by its popular author, to show the absurdness of the ordinary and plausible maxims of the skeptic, and their entire invalidity as applied to Christianity. It speaks with impulse and enterprise, as out of a vigilant and alert mind, and will be a useful book, especially to the young who read and ponder it.

ANCIENT HISTORY. ASSYRIA, pp. 333; EGYPT, pp. 310; PERSIA, pp. 329. By Edward Farr.

These three volumes seem brief and valuable compendiums of historical and geographical knowledge, concerning the countries and the nations with which the history of the Israelites was for so long a time interlinked. The author says of them in his Preface: "They are based upon the broad and solid foundations of Christianity, and thus are sent forth into the world with prayer that the Divine blessing may rest upon them; that the Christian reader may find, in the perusal of them, his faith strengthened, and his soul animated, to pursue with alacrity his heavenly race; and that the infidel may be convinced that there is a God who ruleth on the earth. May this history prove what ancient history ought to be, the handmaid of Religion!" The author's design is manifestly a good one; and from the slight examination of his books which we have been able to make we have gained an impression of his ability and fairness. If this be sustained, his books will be obviously useful in the Sunday-school and the family.

HISTORY OF THE PURITANS IN ENGLAND. By Rev. W. H. Stowell, Professor of Theology, Rotherham College, and

HISTORY OF THE PILGRIM FATHERS, by D. Wilson, F. S. A. In one volume, pp. 507.

The former of these works is a careful, well-wrought and comprehensive survey of Puritanism in England, by one who was evidently well-qualified for the work, and who has sought to preserve throughout the attitude of an observer and a judge rather than of a eulogist. The latter is designed to be a more free and picturesque sketch of the Pilgrims to this country, their character, history, religious ideas, and social and governmental preferences. The two are well united in the same volume, and form together a useful and pleasant addition to our somewhat extensive stock of Puritan historical Literature.

THE COMPLETE WORKS OF HENRY KIRKE WHITE, with an Account of his Life. By Robert Southey, LL.D.

In all that large company of eminently gifted persons who came together into public attention and admiration during the quarter-century which closed the last and opened the present centuries, there is no one to whom the eye of the thoughtful, the poetic and the religious, turns with a deep and more intimate interest than to H. K. White. His genius was so rare, his application so intepse, his habits so pure and thoughtful and retiring, his aims so high, and his character so affectionate, sympathetic and religious, that

> "None knew him but to love him,
> Or named him but to praise;"

and to this day one feels a quick personal interest in him that makes his name as dear as a brother's. His whole works are here, poems, correspondence and miscellanies, handsomely published, as edited by that keen appreciator of genius, Robert Southey; and one will not easily find another edition of them, so convenient, full, and every way desirable.

THE ANNALS OF THE ENGLISH BIBLE. By Christopher Anderson. Abridged and continued by Samuel Irenæus Prime.

This large octavo volume of 550 pages contains a great amount of valuable historical information concerning the English translations of the Scriptures. It is quite too voluminous to be read through systematically,—unless by a Moravian missionary to the Esquimeaux, whose day is six months long—but it has a tolerably full Table of Contents, and will easily become nearly indispensable as a book of reference to any who shall use it. A complete and well-framed Index appended to it would add yet further and greatly to its worth.

ESSAY ON THE EVILS OF POPULAR IGNORANCE. By John Foster.

This Essay, by one of the most suggestive, awakening minds that has left its impress upon modern English Literature—a mind that with vast ruggedness and energy united, to an almost incredible degree, delicacy of sentiment and gentleness and tenderness of affection—has been too familiarly known, and too warmly appreciated in the reading Public, to need more from us than the announcement of its re-appearance in this convenient and accessible form. We scarcely know how otherwise a young man could do more for the invigoration and quickening of his powers of thought, than by the study of this high Essay until he has mastered it.

DAILY BIBLE ILLUSTRATIONS: being Original Readings for a year, on subjects from Sacred History, Biography, Geography, Antiquities and Theology. Especially designed for the Family Circle. By John Kitto, D.D., F. S. A., Editor, &c.

This is the first volume of several, (four, we suppose,) designed by the learned and excellent author to furnish a course of daily readings for the Christian family-circle throughout the year. The present volume treats only of the antediluvians and Patriarchs. It takes different points of interest in the course of the records concerning them, and sheds upon these the gathered lights of historical and geographical knowledge, and makes them the occasion of many interesting and appropriate remarks. Its design is a felicitous and original one; and no one could have been found more competent to execute it, in a manner to insure at once its popular acceptableness and its real merit, than Dr. Kitto. Any family in which these brief and lucid chapters shall be faithfully read, day by day, the year through, will be sure to find at the close of it that an astonishing amount and variety of Scriptural knowledge has been gained by them in its course; knowledge that will not have been like what Mr. Emerson says of novel-reading, 'a fairy river of gold, that has run through our hands and left us,' but rather like a true Pactolus depositing its golden and jeweled sands as it passes along its channel, and leaving them behind as its permanent memorials.

THE YOUNG MAN'S CLOSET LIBRARY. By Rev. Robert Philip, of Maberly Chapel. With an Introductory Essay, by Rev. Albert Barnes. Third Edition.

This is the same volume which under the title of MANLY PIETY has been familiar to the religious public in this country and in England for fifteen years past. It can never be circulated too widely, or read too attentively. Our first acquaintance with it was formed at least fifteen years since, when a copy of it was given us by a most dear and valued friend who still lives to be blessed for it and its influence. And our estimate of it now is as high as it was then, though somewhat different in its particulars. It deserves the attention of the thoughtful young man.

THE LORD OUR SHEPHERD: an exposition of the Twenty-Third Psalm; by the Rev. John Stevenson, author of "Christ on the Cross."—(Fifth edition,)—is a rich and devotional expression of the treasures of religious experience and promise rejoiced in by the soul which can truly say "The Lord is my shepherd, I shall not want." It is a book of a class now less common unhappily than formerly, whose whole meaning and merit is in its correspondence with the emotions of the renewed and grateful yet penitent heart; and which thus excite and quicken these emotions, while also expressing them. The sick-room, the chamber of meditation, the closet for the daily private reading, will find it a welcome and instructive inmate.

SKETCHES OF SERMONS ON THE PARABLES AND MIRACLES OF CHRIST: the essentials of Saving Religion, &c. By Jabez Burns, D.D., author of, etc.

The "sketches" given in this volume are mostly fleshless and dry skeletons, without beauty, form, strength or life. We don't affect this this description of literature, and we cordially advise our readers not to spend their money for that which is not bread. To judge from this taste of him, Dr. Burns should have edited Dr. Bogue's famous "Theological Lectures." This book is very like that in an humble way; and if it should ever be the means of doing any good, would thereby become a most signal and convincing demonstration of divine sovereignty.

We cannot close this long catalogue of books of the Messrs. Carter, some of which have been lying on our Table so long that they are positive fixtures there, without calling the attention of our readers to the high moral and religious tone of all their publications. They are a volunteer Tract-society, doing a good work in their generation, for the honor of Christ, and the furtherance of his kingdom. We do not always coincide with them in their estimate of a book, and when we do not are somewhat free to express it. But we rejoice in this prominent characteristic of the issues of this press; and could wish that other houses, composed of religious men, would use their ample means and opportunities in the same way, and cease deluging the country with the mighty floods of ditch-water, in the shape of French novels, and their American dilutions.

COSMOS; A SKETCH OF A PHYSICAL DESCRIPTION OF THE UNIVERSE. By Alexander Von Humboldt. Translated from the German by E. C. Otté. In two volumes. New York: Harper & Brothers. 1850.

The literary public are indebted to the Messrs. Harper for presenting them with Humboldt's great work in a becoming English dress, neat, respectable, and unexpensive. After a long and honorable life spent in the pursuits of physical science, the venerable author, at the age of eighty, gives to mankind the comprehensive results of his studies and observations upon the world of nature, in the form of a *thesaurus*, in which each item is labelled and classified, and accompanied with its proper vouchers. Not physical sciences alone, but history and letters pass under review, and thus the reader is enabled to take a complete survey of the physical phenomena of the universe, and of the relations of man thereto. The style of the work is admirable for its purpose; clear, concise, yet perfectly intelligible to the plainest reader. We only regret that the author did not choose a higher stand-point, and trace through the broad field of physical survey the footprints of the Creator. In a brief paragraph, indeed, he alludes to the benign influence of Christianity on general intellectual, moral and social development, but the work is not pervaded, as such a work might properly have been, with the religious spirit.

Bunsen, speaking as a man of science, has pronounced the Cosmos "the great work of the age." In our humble judgment it is a work which every man should read who aspires to the least scientific cultivation. For ministers of the Gospel, in its grand array of facts illustrative of the wisdom, the power, and the love of God, it has a peculiar value.

POEMS AND PROSE WRITINGS. By Richard Henry Dana. In two volumes. New York: Baker & Scribner. 1850.

Mr. Dana is one of the few authors of modern days who always make us regret that they have written too little. There is such calm and sustained power of thought and style in the fragments he has published, they contain so many results of thinking, which in turn hold in their fragrant embossed cups the seeds of thought, and scatter them, silently, in the minds they enter—that to read them is a high privilege, and to desire more an inevitable necessity. One feels almost a personal animosity to the author, the recoil of the admiration that has been limited too soon, when he finds how chary and unsparing he is with his treasures; how little he has done who might have done so much, for the refreshment and elevation of the minds of his countrymen. It were a noble office for one like him—so finely moulded, so rarely cultured—to give the grand and high moralities with which he is familiar the forms of beauty which are appropriate to their nature, and so to establish them in the thoughts and the hearts of his contemporaries; an office higher than that of the professional preacher; an office with the right accomplishment of which would make his quiet study a Mecca for all high-toned and spiritual thinkers, and give to his delicate hand holding the pen an energy more intrinsic and far more permanent than belongs to the conqueror's. But this we were not destined to rejoice in.

Yet it were hardly wise to grumble at the Torso because the limbs and head are wanting to its completion; or to reject the capital that has been carved and finished, and that has seen for years the risings and the settings of Athenian suns, because the temple has not been reared for which it was designed. And cheated as we feel ourselves of what was *due* to us from Mr. Dana,—by virtue of our humanity and his advantages,—we cannot do otherwise than delight in what we have. The beautiful volumes before us contain all that has ever appeared, we believe, of Mr. Dana's writing. They are indispensable to the lovers of art and good letters. And the many who have regretted the impossibility of obtaining a copy of his published writings for some years past, will find their wants delightfully supplied in this excellent edition.

A PLEA FOR CHILDREN, AND THE CHRISTIAN SABBATH, IN NEW YORK. By George B. Cheever, D.D. New York: J. S. Redfield, Clinton Hall, corner Nassau and Beekman-streets. 1850.

This little pamphlet (18mo. pp. 54) contains two earnest and timely Discourses from Dr. Cheever—upon the subjects, respectively, of Juvenile vagrancy and the means of correcting it, and the Sunday Liquor Traffic in this city. We observe by a note on the title-page, that the avails of the tract after paying expenses are pledged by the author and publisher to the establishment of a church for children in the city of New York. The following paragraph, which we clip from the first of the Discourses, is of interest in itself, and will show their quality of thought and style:

> "A florist will tell you that if you paint the flower-pot that contains a favorite, beautiful, fragrant flower, the plant will wither, and perhaps its blossoms will die. You shut out the air and moisture from passing through the earth to the roots, and your paint itself is poisonous. Just so, mere external cultivation, superficial, worldly accomplishment, or a too exclusive anxiety and regard for that, injures the soul. The vase may be ever so beautifully ornamented, but if you deny the water of life to the flower, it must die. And there are kinds of ornamental accomplishments, the very process of which is as deleterious to the life of the soul, as the paint upon the flower-pot is pernicious to the plant; whose delicate leaves not only inhale a poisonous atmosphere during your very process of rendering the exterior more tasteful, but the whole earth is dried and devoid of nourishment. Nature never paints, but all her forms of loveliness are a growth, a native character, possession, and development, from the beginning. If the sun can ever be called a painter, it is only because the plants absorb his rays, and receive them into the very texture and life of their vegetation. So, whatever is real knowledge, wisdom, principle, character, and life in education, is a process of the absorption and development of truth, and is not mere painting. It is as different from external accomplishments merely, as the healthful glow of life called forth upon the cheeks in exercise, is different from the colors on the canvass. External accomplishments are for the most part mere painting in education, and a painted education, alas! is all that a great many persons ever receive. But we should imitate nature, and not merely *paint* the truth *upon* a character, mixing it up with our own fantastic imagery of gold-leaf and tinsel, but set it growing *within* the character, to be developed *as* character, to come out as life, both in color and in fruit. Nothing but divine truth and religious principle will lastingly accomplish this."

THE GALLERY OF ILLUSTRIOUS AMERICANS, containing the portraits and biographical sketches of twenty-four of the most eminent citizens of the Republic since the death of Washington. Daguerreotypes by Brady, engraved by D'Avignon. Edited by C. Edwards Lester. No. Third. WEBSTER. 205 Broadway, New York.

The portrait of Mr. Webster, in this number of the Gallery, is *by far* the best, the most spirited, life-like and impressive, that has ever been published of that great Senator. It is so *much* better than any of the others which we have seen, that they seem altogether worthless in the comparison; and one who has this will never care to possess another. These are strong terms in which to speak of it, but they are amply justified by the admirable fidelity of the portrait to its subject. We cannot see how it could possibly be improved, as a counterfeit presentment of the illustrious Northerner.

The Biographical Sketch is dense, full, and powerfully written; a fine specimen of a high and difficult order of composition. We confess, however, that three months ago we should have responded far more heartily than now to its sustained eulogium.

THE MISCELLANEOUS WORKS OF OLIVER GOLDSMITH. Including a variety of pieces now first collected. By James Prior, Fellow etc., etc. In Four Volumes. Vol. 3. New York: George P. Putnam, 155 Broadway. 1850.

We have before announced to our readers the publication by Mr. Putnam of this most beautiful edition of the writings of Goldsmith. The Third Volume is now before us, and is fully equal in respect of typographic excellence and attractiveness to those which have preceded it. It contains the Vicar of Wakefield—that delightful *bonne bouche* of fiction, so graceful, so truthful, so genially humorous, and so elevated and admirable in its moral impression; the five lives of Voltaire, Parnell, Bolingbroke, &c.; and various minor pieces of miscellaneous criticism. The genial and fascinating author has never appeared in a more fitting costume of print and paper, and no growing or well-stocked library can afford to lack this Aldine edition.

LOS GRINGOS; or, an inside view of Mexico and California, with wanderings in Peru, Chili, and Polynesia. By Lieut Wise, U. S. N. New York: Baker & Scribner, 36 Park Row.

This lively and dashing narrative, which sketches with a *very* free pencil whatever came under the author's eye, if not also some things which might have come there but——received such a rapid and outside reading from us as seemed suitable to its nature some months since. But councils and sermons, congressional discussions and the movements of reform had altogether jostled it from our thoughts until it came to light again this morning, looking as pert and up-ish as ever, and with an almost perceptible eye-sparkle at the coolness with which it has been treated. It is *rather* fatiguing before one gets through it—from the mere monotony of its vivacity. But a chapter or two at a time will greatly enliven a lonely hour, or a parlor dulled by rain outside and weariness within.

LITTELL'S LIVING AGE. Boston: E. Littell & Co., 165 Tremont-street. New York: Dewitt & Davenport, Tribune Buildings.

In the constant press upon our Table of pamphlets and serials, as well as of mightier and more 'noticeable' volumes, we do not chronicle week by week the receipt of this various, readable and entertaining Miscellany. But it is never because we are unmindful of its merit. Its selections are made from a very wide range—embracing the principal foreign weekly Journals, as well as the Monthlies and Quarterlies—under the guidance of a nice and discriminating tact and relish for the interesting, which an experience of thirty years has ripened in Mr. Littell into an instinct, as inimitable as a Fouche's instinct for criminals. His fishery is a model, for adroitness and success. He always takes trout; and though he rarely goes above a three-pounder, we sometimes find in his basket the beauties of largest size, and now and then are gladdened with the real salmon-trout, full, rich, the growth of years, in some quiet pond in Scotland or North-Britain.

If there were more of these larger and elaborated reviews we should like the magazine still better, and it would be a fairer, broader exponent of the actual and best workings of the English mind. But we most cordially thank Mr. L. for the so-good entertainment he weekly gives us, and commend to our readers his well-chosen varieties.

ATHEISM AMONG THE PEOPLE: by Alphonse de Lamartine. Boston: Phillips, Sampson & Co. 1850. For sale at Putnam's.

This beautifully printed pamphlet is an earnest protest of the Poet-Statesman, against the atheistic Socialism so rife in France, and an eloquent plea for religion as the vital element of reform.—We give the concluding paragraphs:

> "See Mirabeau on his death-bed. 'Crown me with flowers,' said he, 'intoxicate me with perfumes, let me die with the sound of delicious music.' Not one word of God, or of his soul! A sensual philosopher, he asks of death only a supreme sensualism; he desires to give a last pleasure even to agony.
>
> Lock at Madam Roland, that strong woman of the Revolution,—upon the car that carries her to death. She looks with scorn upon the stupid people, who kill their prophets and their sibyls. Not one glance to Heaven; only an exclamation for the earth she leaves: "O, Liberty!"
>
> Approach the prison door of the Girondines: their last night is a banquet, and their last hymn is the *Marseillaise!*
>
> Follow Camille Desmoulins to punishment:—a cold and indecent pleasantry at the tribunal; one long imprecation on the road to the guillotine; those are the last thoughts of this dying man, about to appear on high!
>
> Listen to Danton, upon the platform of the scaffold, one step from God and immortality:—"I have enjoyed much; let me go to sleep," he says;—then to the executioner, "You will show my head to the people; it is worth while!" Annihilation for a confession of faith; vanity for his last sigh: such is the Frenchman of these latter days!
>
> What do you think of the religious sentiment of a free people, whose great characters seem to walk thus in procession to annihilation; and die without even death, that terrible minister, recalling to their minds the fear or the promises of God?
>
> Thus the Republic,—which had no future,—reared by these men, and mere parties, was quickly overthrown in blood. Liberty, achieved by so much heroism and genius, did not find in France a conscience to shelter it, a God to avenge it, a People to defend it, against that other Atheism called Glory! All was finished by a soldier, and by the apostacy of republicans travestied into courtiers! And what could you expect? Republican Atheism has no reason to be heroic. If it is terrified, it yields. Would one buy it, it sells itself; it would be most foolish to sacrifice itself. Who would mourn for it?—the people are ungrateful, and God does not exist.
>
> Thus end atheistic revolutions!
>
> If you wish that this revolution should not have the same end, beware of abject Materialism, degrading Sensualism, gross Socialism, of besotted Communism; of all these doctrines of flesh and blood, of meat and drink, of hunger and thirst, of wages and traffic, which these corruptors of the soul of the People preach to you, exclusively, as the sole thought, the sole hope, as the only duty, and only end of man! They will soon make you slaves of ease, serfs of your desires.
>
> Are you willing to have inscribed on the tomb of our French race, as on that of the *Sybarites*, this epitaph: "This people ate and drank well, while they browsed upon the earth?" No! You desire that History should write thus: "This People worshiped well, served God and humanity well,—in thought, in philosophy, in religion, in literature, in arts, in arms, in labor, in liberty, in their Aristocracies, in their Democracies, in their Monarchies, and their Republics! This Nation was the spiritual laborer, the conqueror of truth; the disciple of the highest God, in all the ways of civilization,—and, to approach nearer to him, it invented the Republic, that government of duties and of rights, that rule of spiritualism, which finds in *ideas* its only sovereignty."

Seek God, then. This is your nature and your grandeur. And do not seek Him in these Materialisms! For God is not below,—he is on high!"

WOMAN'S FRIENDSHIP—A STORY OF DOMESTIC LIFE. By Grace Aguilar, Author of "Home Influence." New York: D. Appleton & Co., 200 Broadway.

This story is thoroughly English in its structure and style; designed to show that sincere and permanent friendship may exist between different classes, unaffected by social changes. Two remarkably sweet and lovely young women; the one of noble, the other of obscure birth, form an attachment in early life, and persist in loving each other in spite of an earldom and palace on the one hand, and plain gentility with a rural cottage on the other. We do not wonder at it, for we feel ourselves quite affectionately disposed toward both of them.

DECK AND PORT; or Incidents of a Cruise in the United States frigate Congress, to California, with Sketches of Rio Janeiro, Valparaiso, Lima, Honulolu, and San Francisco. By Rev. Walter Colton, U. S. N., author of Ship and Shore. New York: A. S. Barnes & Co., No. 51 John street.

Our worthy friend, *Don* Walter, late *Alcade* of Monterey, here gives us a peep into his private journal, which he assures us was written for his own diversion, and not for "any purpose connected with the public press." But for this assurance, we should have supposed that much of the matter here printed, was written for the very purpose of making a book. The *Don* has two faults as an author; he is sometimes commonplace even to dulness—gets fairly water-logged; and at other times he tries to be witty, but only succeeds in being foolish; yet after all he has many good qualities. The book contains some sprightly sketches, and many interesting descriptions of men, places and things, which will repay an attentive perusal. We should judge the talent and piety of the author to be above the average of chaplains in the Navy. Though he sometimes soils his pages with the profane language of others, he treats religion personally with becoming respect. The volume is well printed and illustrated with several beautifully colored lithographs.

LATTER-DAY PAMPHLETS, edited by Thomas Carlyle. No. 11. MODEL PRISONS. New York: Harper & Brothers. 1850.

In this second pamphlet Carlyle aims his satire against philanthropists of the school of Howard. Instead of fitting up beautiful establishments for the accommodation of "the scoundrel world," he would take the broom of the Destinies and sweep all scoundreldom into a cess-pool, or over London bridge, and that "in a very brief manner." There is no little justice in his satire upon the excessive attention bestowed upon the comfort of criminals, while the unassisted to the honest poor are neglected and crushed.

HUME'S HISTORY OF ENGLAND. Volumes 2 and 3 of Harper's edition have been issued in quick succession. The edition is a *fac simile* of that of our worthy Boston friends, Messrs. Phillips, Sampson & Co., and we suppose is published by way of retaliation for their edition of Macaulay. Whether there is any real rivalry between these distinguished publishing houses, or, as is whispered, a collusion for their mutual benefit, matters nothing to the public, who are greatly the gainers in having neat and convenient editions of standard historians so cheaply furnished. We are not aware that the controversy about orthography has been revived in this connection, and shall not venture upon that dangerous ground.

MESSRS. PHILLIPS & SAMPSON (Boston) have completed their convenient reprint of Hume's History of England, and have added, at the end of the sixth volume, a very extensive and valuable Index to the whole work. As now finished, and for sale in its integrity, the copy which they furnish of the great Tory-historian is excellently fitted to the needs of any who may be without one. It is compact, well printed, and durable; a capital library-edition. Of the value of the work of course we need not speak. Its defects have been exposed a thousand times, and yet with all its defects what Mr. Emerson says of Gibbon, in his Lecture on Books, may almost be applied to it—"It is a convenience of Civilization."

The same house have sent us No. 12 of their edition of Shakspeare's Dramatic Works, containing "All's well that ends well," and embellished with a fine engraving of Helena.

SELECTIONS.

"The Bible in my Trunk."

DEAR SIR:—A few evenings ago I was present at a tea-table where the conversation turned upon praying "before folk," some of the party contending that, where two travelers chance to lodge in the same room for a night, it would look Pharisaical for one to kneel down and say his prayers" in the presence of the other; while the other party defended the propriety of it, and asserted it to be a duty. As an illustration, an incident was related, where two members of one church—at *home*, good men enough—both got into bed prayerless, for fear of praying before the other's eyes. This conversation, which was very interesting, and in the course of which many striking illustrations were brought up to prove the healthy example of never neglecting prayer, led a clergyman present to relate the following anecdote, which I think worthy of preservation, and perhaps may do some good:

"When I was a young man," said the clergyman, "I was a clerk in Boston. Two of my room-mates at my boarding-house were also clerks, about my own age, which was eighteen. The first Sunday morning, during the three or four long hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible, which my mother had given me, out of my trunk, and read in it; for I had been so brought up by my parents, as to regard it as a duty at home to read a chapter or two in the Bible every Sunday. I was now very anxious to get my Bible and read, but I was afraid to do so before my room-mates, who were reading some miscellaneous books. Al length my conscience got the mastery, and I rose up and went to my trunk. I had half-raised it, when the thought occurred to me that it might look like over-sanctity and Pharisaical, so I shut my trunk, and returned to the window. For twenty minutes I was miserably ill at ease; I felt I was doing wrong. I started a second time for my trunk, and had my hand upon the little Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-mates who observed my irresolute movements, said laughingly:

"'I——, what's the matter? You seem as restless as a weather-cock!'

"I replied by laughing in my turn; and then, conceiving the truth to be the best, frankly told them both what was the matter.

"To my surprise and delight they both spoke up and averred that they both had Bibles in their trunks, and both had been secretly wishing to read in them, but were *afraid* to take them out lest I should laugh at them.

"'Then,' said I, 'let us agree to read them every Sunday, and we shall have the laugh all on one side.'

"To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we all felt happier all that day for reading in them that morning.

"The following Sunday, about ten o'clock, while we were each reading our chapters, two of our fellow-boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:

"'Bless us! what is all this? A conventicle?'

"In reply, I, smiling, related to them exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sunday.

"'Not a bad idea,' answered one of them. 'You have more courage than I have. I have a Bible, too, but I have not looked into it since I have been in Boston! But I'll read it after this, since you've broke the ice.'

"The other then asked one of us to read aloud, and both sat and quietly listened till the bell rang for church.

"That evening, we three in the same room agreed to have a chapter read every night by one or the other of us at nine o'clock, and we religiously adhered to our purpose. A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of my roommates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"'We'll all stay and listen,' they said, almost unanimously.

"The result was, that, without an exception, every one of the sixteen clerks spent his Sabbath morning in reading in the Bible; and the moral effect upon our household was of the highest character. I relate this incident," concluded the clergyman, "to show what influence one person, even a youth, may exert for evil or good. No man should ever be afraid to do his duty. A hundred hearts may throb to act right that only await a leader. I forgot to add that we were all called the 'Bible clerks!' All these youths are now useful and Christian men, and more than one is laboring in the ministry."—*Banner of the Cross.*

Janet's Hymn.

THE FULLNESS OF JESUS.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus;
All fullness dwells in him;
He heals all my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ, the Lord,
Like fragrance on the breezes,
His name abroad is poured.

I long to be like Jesus,
Meek, lovely, lowly, mild,
I long to be like Jesus,
The Father's holy child.
I long to be with Jesus
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

Personal Examination.

We find it stated in the papers that an American gentleman, from one of the Southern States, has recently returned from a visit to the land of Palestine. This gentleman, before he went to the East, was a skeptic; but being honest, he was willing to make personal examination of the truth of the Bible. He determined, therefore, to travel with the Bible in his hand over those localities it has made familiar, and investigate for himself, and on the spot, the internal evidences of its truth furnished by the present manners and customs of Syria, in connection with its geographical and historical monuments. Many months were spent on this errand, and the minutest researches put forth. The result was perfectly satisfactory. Every step in the inquiry strengthened his growing convictions of the truth of the Scriptures, and he returned to Europe with his last doubt removed.—*Lutheran Standard.*

Think Again.

It is related that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a court martial were presented for her signature. One was death, for desertion—a soldier was condemned to be shot, and his death warrant was presented to the Queen for her signature. She read it, paused, looked up at the officer who laid it before her, and said:

"Have you nothing to say in behalf of this man?"

"Nothing! he has deserted three times," said the officer.

"Think again, my lord," was her reply.

"And," said the veteran, as he related the circumstance to his friends (for it was no other than the Duke of Wellington), "seeing our majesty so earnest about it, I said, 'He is certainly a very bad *soldier*, but there was somebody who spoke as to his good character, and he may be a good *man* for ought I know to the contrary.'"

"I thank you a thousand times," exclaimed the youthful Queen, and hastily writing *Pardoned* in large letters on the fatal page, she sent it across the table with a hand trembling with eagerness and emotion.

What a world of instruction, goodness and true philosophy is contained in these two words, *think again*. Could we adopt their spirit as the rule of our lives, one and all, what a happy change would come over society. In all our business concerns, in our social and moral relations, our political and religious duties, what important results might follow, if, on many, very many occasions, we would think again before deciding upon acting.

Dr. Ashbel Green.

His earlier sermons are described as having been too highly wrought, and as marked by great rhetorical finish. This gave him popularity with a multitude, but failed of commending him to all his flock. One day returning from the service of the sanctuary, he was accosted by a poor woman, a member of his church, who, fearing that his language was not always adapted to the capacities of a portion of his hearers, took the liberty of giving her youthful pastor a hint.

"Mr. Green," said she, "what do you think is the great business of the shepherd?"

"No doubt to feed the flock, madam," was his reply.

"That is my notion, too," she added, "and therefore I think he should not hold the hay so high that the sheep cannot reach it."

The monition was received in the spirit with which it was given, and probably had its influence in causing him afterwards to "hold the hay lower."

A Faith that Works.

Some of the papers mentioned the case awhile since of an aged clergyman in Maine, when called on to pray at a missionary meeting, could not begin until he had drawn some money from his pocket, and put it on the plate.

A case somewhat analagous occurred at the meeting of an auxiliary Bible society. A lawyer present, who had recently become a religious man, was called on by the president to address the audience. He arose and inquired how old the society was? A reply was made that it was twenty-six years old. And what is the annual sum for a member? One dollar was the reply. He at once counted out twenty-six dollars for past years, regretting that he did not commence with the society, and then followed with a speech which touched all hearts.

A Horse's Opinion of a Plank Road.

The *North Carolinian* tells the following anecdote of an old farmer of that region, who had tried the plank road: He was at first much opposed to the plank road, and thought it would be a waste of money to build it. But he come to Fayetteville with his wagon and produce, and drove on it some miles. When he got back to Chatham, our merchant friend asked him if he had seen the plank road? "Yes," he said, "he had seen it." "Well, did you drive on it?" "Yes." "Well, don't you think you can carry four times as much weight on it, with your four-horse team, as on a common road?" "Oh, yes," says he, "it is first-rate; and it's a fact, that when the wagon got to the end of the planks and struck the heavy dirt road, *every horse stopped and looked round!*"

A COUPLE OF SISTERS.—In a recent address, Dr. Adler, the chief rabbi, said: "Divine knowledge, and profane scientific knowledge, are not advantages which are opposed to one another; they are not like two Eastern wives, who are jealous of each other; they are a couple of sisters, going hand in hand; they are, as the Bible says, 'two roes that are twins;' they supply, support, and complete each other."

TRANSPLANTING.—Small plants may be neatly and safely transplanted from borders, &c., by making narrow trenches round them, and filling such trenches with plaster of paris, mixed with water to the consistence of thick cream. This quickly becomes hard, or sets, and forms a pot, in which the plant may be lifted without disturbing the roots. With a little ingenuity the soil and roots may be so encompassed with the same material, as greatly to facilitate the safe removal of a choice plant to any reasonable distance.

If any one has an orchard that has not been grafted, let him scrape off the old bark and put in the plow; and then put in the scions, and be sure and keep down the young shoots, and he will find that he will receive great interest on the capital invested, by waiting a few years.

A generous man will, in his treatment to an enemy, resemble the sun, which pours light all around it—even upon the clouds that try to dim its luster.

The Independent Prices Current.

[CORRECTED, NEW YORK, APRIL 3, 1850.]

ASHES—Duty 20 per cent.
Pots, 100lbs.... 5 75 a 5 81
Pearls..... 5 00 a 0 00

BARILLA—Duty 10 per ct.
Tenerife, ton 25 00 a 00 00

BARK—Duty 20 per cent.
Quercitron... 41 00 a 00 00

BEESWAX—Duty 20 per ct.
Yellow...lb. 0 25 a 0 26

BRISTLES—Duty 5 per cent.
American..lb. 0 25 a 0 40
St.Petersburg. 0 90 a 1 00
Okatka..... 1 37½ a 2 50

CANDLES—Duty 20 per ct.
Mould...lb. 0 10 a 0 12
Sperm..... 0 42 a 0 00
Stearine..... 0 28 a 0 30

COAL—Duty 20 per cent.
Liverpool, cha. 7 75 a 0 00
Newcastle... 7 25 a 0 00
Sidney..... 5 25 a 5 75
Anthracite ton. 5 50 a 6 00

COFFEE—Duty 10 to 20.
Java,.....lb. 0 10½ a 0 12
Brazil..... 0 10 a 0 12
St. Domingo. 0 8½ a 0 9

COPPER—Pres. 5, 10.
Sheathing..lb. 0 21½ a 0 00
Pig..... 0 17½ a 0 00
Bolts..... 0 24 a 0 25

CORDAGE—Duty 25 per ct.
Foreign.... 0 09½ a 0 10
American.... 0 12 a 0 12½
Bale..... 0 10 a 0 11
Bolt..... 0 10½ a 0 11

COTTON—Free.
Orleans...lb. 0 11½ a 0 13½
Mobile..... 0 11 a 0 13½
Florida..... 0 10 a 0 00
Upland..... 0 11½ a 0 13½

DRUGS—Duties various.
Aloes.....lb. 0 09 a 0 09½
Alum..... 0 02½ a 0 03
Annatto..... 0 25 a 0 40
Antimony.... 0 08 a 0 09
Argols..... 0 20 a 0 21
Brimstone.... 0 02½ a 0 3
Borax, refin'd 0 18½ a 0 19
Camphor.... 0 78½ a 0 79
Cantharides... 2 60 a 0 00
Carb. Ammo. 0 20 a 0 22
Castor Oil, gal. 2 22 a 2 25
Cochineal..lb. 1 15 a 1 20
Copperas, 100. 0 90 a 0 00
Gum Arabic... 0 28 a 0 45
" Copal.. 0 32 a 0 40
" Senegal 0 23 a 0 25
" Trag... 0 40 a 0 60
Iodine..... 3 50 a 3 75
Ipecacuanha. 1 35 a 1 37½
Jalap..... 0 69 a 0 00
Lac Dye... 0 25 a 0 26
Licorice Paste 0 20 a 0 21
Oil Anise.... 1 82 a 0 00
" Bergamot. 3 13 a 3 25
" Lemon... 1 70 a 0 00
" Peppermt 2 25 a 2 50
Opium..... 4 75 a 5 00
Otar Rose..oz 5 50 a 6 00
Oxalic Ac..lb 0 25 a 0 28
Pink Root... 0 10 a 0 12
Prus. Pot.... 0 40 a 0 43
Quicksilver.. 1 15 a 1 17
Rhubarb.... 0 45 a 0 50
Sarsaparilla.. 0 26 a 0 30
Sugar Lead.. 0 13 a 0 13½
Sulph Quin.. 3 80 a 4 00
Tart. Acid.... 0 34 a 0 36

DYE WOODS—Duty 5 per ct.
Brazil..... ton 25 00 a 35 00
Camwood.... 95 00 a 100 00
Fustic..... 0 22 a 0 24
Logwood.... 0 18 a 0 19
Nicaragua.... 0 32 a 0 35
Sapan..... 55 00 a 57 50

FEATHERS—Duty 25 per ct.
Foreign....lb. 0 00 a 0 00
American.... 0 34 a 0 36

FISH—Duty 20 per cent.
Dry Cod.cwt. 2 37 a 2 43
" Scale.... 1 25 a 1 62
Pick. Cod bbl. 3 12½ a 3 25
" Salmon 13 63 a 14 23
Mackerel, l. 12 25 a 12 50
" 2. 8 37 a 8 50
" 3. 5 75 a 6 00
Herring pickled 5 75 a 6 00
" scale, box 0 60 a 0 50
" No. 1, 0 00 a 0 00

FLAX—Duty 15 per cent.
Russian...lb 0 00 a 0 00½
American.... 0 08 a 0 09

FLOUR—Duty 20 per cent.
Genesee, bbl. 5 50 a 5 62
Oswego, &c. 0 00 a 0 00
Straight Br'd 4 81 a 4 87
Ohio Fancy. 5 75 a 5 87
New York.... 4 75 a 4 83
N. Orleans.. 0 00 a 0 00
Brandywine. 5 12½ a 0 00
Baltimore... 4 93 a 5 00